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John Adams,

A COMPARISON OF THE INSTITUTIONS OF MOSES WITH THOSE OF THE HINDOOS AND OTHER ANCIENT NATIONS;

WITH

REMARKS on MR. DUPUIS'S ORIGIN of all RELIGIONS,

The LAWS and INSTITUTIONS of MOSES METHODIZED,

AND

An ADDRESS to the JEWS on the present state of the WORLD and the PROPHECIES relating to it.

BY JOSEPH PRIESTLEY, L. L. D. F. R. S. &c.

Trutina ponantur eadem

Horace.

NORTHUMBERLAND:

PRINTED FOR THE *AUTHOR* BY *A. KENNEDY.*

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THE

DEDICATION,

TO HIS GRACE

THE

DUKE OF GRAFTON.

MY LORD,

I *TAKE the liberty to dedicate this work to your Grace, not ſo much as to one of the moſt reſpectable of the Engliſh nobility, or one whom I honour for his general maxims and conduct in the political world, as for having, in my opinion, done yourſelf much greater honour by your attachment to the cauſe of Chriſtianity, in an age in which many who occupy a diſtinguiſhed rank in life pay little attention to it, in which many openly abandon the profeſſion of it, and in which many of thoſe who profeſs their belief of it appear (if we may judge of men's feelings and ſen-*

timents

timents by their conduct) to have no juſt ſenſe of its real value.

Not to be aſhamed of Chriſt *in ſuch circumſtances as theſe, is no ſmall merit, tho' in thoſe who derive emolument from the profeſſion, or whoſe connections in life lay them under no great temptation to infidelity, it is little or none. It is our ſuffering in the cauſe, in which the loſs of general eſtimation is no inconſiderable article, that is the beſt proof of our ſincerity, and of our title to be acknowledged by our Lord and maſter as his* good and faithful ſervants, *when he ſhall come to receive the kingdom that is deſtined for him and his true diſciples.*

In that day, which I am willing to think is now at no great diſtance, to have given any countenance to thoſe who have laboured to promote the cauſe of Chriſtian truth, and eſpecially ſuch as are expoſed to ſome degree of odium on that account, will be conſidered as having beſtowed favours on diſciples in the name of diſciples, *and will not be without its reward.*

That your Grace's very important ſervices to the cauſe of Chriſtian literature, and Chriſtian truth, may

may have all the ſucceſs to which they are intitled, is the ſincere wiſh and prayer of,

My Lord,

Your Grace's moſt obedient

humble Servant,

J. PRIESTLEY.

NORTHUMBERLAND, *Nov.* 1, 1799.

THE

PREFACE.

IT has long appeared to me that a fair compariſon of the ancient heathen religions with the ſyſtem of revelation would contribute in an eminent degree to eſtabliſh the evidences of the latter. Its ſuperiority in ſentiment and practice to any thing that the moſt enlightened of mankind have ever deviſed is ſo great, that it cannot be rationally accounted for, but by ſuppoſing it to have had a truly divine origion.

On this account I gave a general view of the ancient heathen religions, and of their philoſophy as far as it was connected with religion, in the firſt volume of my *Diſcourſes* delivered at Philadelphia, and a more detailed account of Mahometaniſm, and the circumſtances attending its propagation, in the ſecond volume. I then promiſed to draw out a compariſon of the inſtitutions of the Hindoos, and thoſe of other ancient nations, that have been moſt admired for their early civilization and ſcience, with thoſe of Moſes, with which they were cotemporary. This promiſe I have endeavoured to diſcharge in the preſent performance, in which I have made the beſt uſe that I could of the ample materials

materials with which we are now provided for the purpoſe.

With theſe I have been chiefly furniſhed by the friendſhip of Dr. Andrew Roſs, lately of Philadelphia, but now returned to his native country, Scotland. He ſhewed much zeal in promoting my undertaking; and I think it a circumſtance of ſome weight even in the argument, that a perſon who has ſeen ſo much of the world as he has done, and who is ſo well acquainted with the principles and effects of religion in all parts of the Eaſt, is ſincerely attached to Chriſtianity. Miſerably as this religion is corrupted in the Turkiſh dominions, he does not heſitate to declare that the Chriſtians are a better people than the Mahometans, or the Hindoos, much as many unbelievers affect at leaſt to boaſt of them, with a view to diſparage Chriſtianity.

I have not, however, in this work confined myſelf to the religion of the Hindoos, but have given the beſt account that I have been able to collect of the general outline of the religion of the Egyptians, and that of other ancient nations of which we have any certain knowledge. And as general principles and cuſtoms continue long unchanged, eſpecially in the Eaſt, there cannot be any doubt but that we are ſufficiently well acquainted with every thing of much conſequence with the reſpect to the ſtate of religion

religion in the time of Moſes, and from the very commencement of polytheiſm and idolatry. And to every thing relating to this ſubject it behoves all the friends of revelation to give the cloſeſt attention. Judging of others by myſelf, I can aſſure them that the compariſon will perpetually ſuggeſt to them the moſt lively ſentiments of gratitude to the ſovereign diſpoſer of all things, that that they were born in a Chriſtian country, and never had their minds bewildered, and debaſed, by the miſerable ſuperſtition of any ſyſtem of heatheniſm, or of Mahometaniſm. The religion of the moſt enlightened of the heathens was always moſt abſurd and deſpicable, while that of revelation was from the beginning truly rational and reſpectable, and as favourable to every virtue, as the other was to various kinds of vice.

Having compared the inſtitutions of Moſes with thoſe of the Hindoos, and of other ancient nations, it ſeemed not improper to add ſome remarks on the late elaborate work of Mr. Dupuis, on *the origin of all religions*. That I have combated his principles with ſucceſs is no great cauſe of boaſting. It had, indeed, been done before by Mr. Eſtlin of Briſtol in England, in his *Diſcourſe on the nature and cauſes of Atheiſm*, which, together with another excellent and well written tract of his on the *evi-*

dences

dences of revealed religion, (in which he takes particular notice of *Mr. Paines Age of Reaſon,)* I take this opportunity of recommending to my readers. I will add that I am not a little proud of having had ſuch a pupil, ſo judicious an advocate for Chriſtian truth, in an age in which the faſcination of worldly purſuits has withdrawn ſo many from it.

An *Addreſs to the Jews* ſeemed not improper to be ſubjoined to a defence of their religion; and the preſent moſt extraordinary ſtate of things in the political world led me to think there might be a ſtill greater propriety in this, conſidering the great intereſt that, according to the prophecies of ſcripture, they have in it. If my mind be thought to have been too ſtrongly impreſſed by preſent appearances, and that I look ſooner than we are authorized to do for the fulfilment of the prophecies which have been the ſubject of ſo much diſcuſſion by Jews and Chriſtians, and my apprehenſions appear to be ill founded, I ſhall only ſhare the fate of many learned and worthy men who have gone before me. In this publication little will be found more than I advanced in my *Faſt Sermon for the year* 1794, which has been reprinted in this country, tho' in the progreſs of the war in Europe ſome events have taken place exceedingly favourable to the apprehenſions I then expreſſed. As

As I wiſhed to quote all my authorities with as much exactneſs as poſſible, I have ſeldom departed from each writer's mode of ſpelling Hindoo words; and in this reſpect they differ exceedingly from each other. But in order to remedy this inconvenience, I ſhall give a liſt of *ſynonyms*, with the different names of the ſame Hindoo deities. Alſo, as I often abridge the titles of ſome of the books that I quote, I ſhall give them more at length, that the leſs learned reader may be under no miſtake with reſpect to them.

It was my intention at one time, inſtead of the mere titles of the *methodical arrangement of the laws and inſtitutions of Moſes*, with references to the places in which they may be found, to have printed the whole at full length, and with notes. But as this would have made another volume, about as large as the preſent, I was deterred by the conſideration of the expence of printing it. The Notes that I had prepared will be found among thoſe which I have drawn up *on all the books of ſcripture*, which is a work of conſiderable extent, and will be at the ſervice of my friends and the public whenever it ſhall be called for.

This is alſo the ſituation of my *Church Hiſtory*, which I have now brought down to the preſent times,

times, and which will make about five ſuch volumes as the two that are already printed. Having no other works of much conſequence in view, and being now too far advanced in life to undertake any thing very new, I ſhall keep giving my time to the improvement of theſe two; and whenever I meet with ſufficient encouragement they ſhall be printed. I do not mean profit (for I ſhall cheaſfully give my time and labour to what I think to be calculated to ſerve the cauſe of truth and virtue) but ſuch aſſiſtance as will enable me to print the works without more expence to myſelf than I can conveniently afford.

I have encouragement enough to ſend my works to be printed in England. But beſides the riſk of ſending manuſcripts to ſuch a diſtance, at ſuch a time as this, I could not be ſatisfied without the power of correcting the preſs myſelf. I muſt, therefore, wait for a more promiſing ſtate of things, here or in Europe; believing, in the mean time, that whatever ſhall appear to be the order of providence, tho' it ſhould be the total ſuppreſſion of all my labours, as it was of many of them at the riots in Birmingham, it will not be a ſubject of juſt complaint. Ourſelves, and all our labours, are at the diſpoſal of the great Being who made us, and who has endued us with whatever

ever powers we are poſſeſſed of. A diligent and well intended application of them is all that we can command, and therefore all that will be required of us.

As before the riots in Birmingham I was engaged with ſome friends in a *new tranſlation of the ſcriptures*, and had nearly finiſhed the part that I had undertaken, which was the *Hagiographa*, and which was deſtroyed at that time, I ſhall here publiſh the *Plan* which I drew of that undertaking. If there be any merit in it, it may be reſumed by others in more favourable circumſtances.

Since thus much of this Preface was written I have met with a work of Mr. Robiſon's, intitled *Proofs of a Conſpiracy againſt all the Religions and Governments of Europe, carried on in the ſecret Meetings of Free Maſons, Illuminati, and reading Societies*. In this work I am charged, p. 354 with "preaching the deteſtable doctrines of illuminatiſm," which he deſcribes as "ſubverſive of all religion, all morality, and all regular government." He ſays, p. 355, that "I have given the moſt promiſing ſpecimens of my docility in the principles of illuminatiſm, and have already paſſed thro' ſeveral degrees of initiation. From my doctrine of materialiſm," he ſays, p. 358, "there is but a ſtep to the atheiſm of Dide-

rot

rot and Condorcet;" and p. 355, "I have been preparing the minds of my readers for atheiſm by my theory of the mind, and my commentary on the unmeaning jargon of Dr. Hartley."

I rejoice in having my name connected with that of ſo great and excellent a man, a friend of Chriſtianity, piety, and virtue, if ever there was one; and who has written infinitely more to the purpoſe in their defence than Mr. Robiſon. Admitting the doctrine of vibrations (on which he might have ſeen that neither Dr. Hartley nor myſelf lay any ſtreſs) or that any other hypotheſis concerning the nature of intelligence, to be ill founded, do we deny that man is poſſeſſed of intelligence? Do we deny that there is a ſupreme intelligence, that there is a righteous moral government of the world, and that men will be rewarded for their virtues, and puniſhed for their vices, in a future ſtate? To advance ſolid arguments in proof of thoſe great doctrines, the foundation of all religion and morality, which is the object of Dr. Hartley's work, and of many of mine, is, ſurely, a better evidence of our ſincerity than mere declamation, or than the detection of ſocieties hoſtile to religion and government; tho' I readily allow Mr. Robiſon to have much merit on this account.

He

He has given me much information on a ſubject of which I am wholly ignorant, having never been a free maſon, a member of any ſecret ſociety, or of any political ſociety whatever. I have no ſecrets. I write for the public at large, and my writings are open to examination, and of courſe to miſrepreſentation, and to ſuch abuſe as Mr. Robiſon and many others have poured upon them. But the time is coming that will *try every man's work*, and every man's thoughts. With reſpect to myſelf, that time cannot be very diſtant; and I hope I may ſay without ſubjecting myſelf to any harſh cenſure, that, after a life of much activity, and many trials, I do not wiſh myſelf any farther from that time than I am.

Becauſe, writing ſoon after the French revolution, and while the French king was living, I augured well of it, Mr. Robiſon plainly enough inſinuates that I am an enemy to all good government, and wiſh to introduce univerſal anarchy, and licentiouſneſs. But is this candid, or fair? Notwithſtanding, however, all the evil that has taken place (which has chiefly been owing to a moſt impolitic, and I will add wicked and unprincipled coalition of other powers to dictate to, and oppreſs, that country) I ſtill truſt that the conſequence of that revolution will be great and happy, and that the

Had Priestley lived to August 1814!

the final iſſue of the preſent diſturbed ſtate of the world will be that glorious and moſt deſirable ſtate of things which is the ſubject of ſo many prophecies, tho', according to the ſame prophecies, the ſtate of things preceding this will be moſt calamitous. Preſent appearances greatly favour this expectation. The eye of ſenſe ſees the calamity, and the eye of faith ſees with equal clearneſs the good that is to follow it.

Synonyms of Hindoo Names and Deities.

HINDOO, Gentoo.
Veda, Ved, Beda, Bhade.
Vedam, Bedang.
Shaſtah, Shaſter, Saſtra.
Caliougam, Cal Jug.
Mahabad, Menu, Mouni, Adam, Noah.
Satyavarman, Satiavarto, Sattiavattna, Satyavarman, Noah.
Brahma, Birma, Burmha, Brumma.
Vichnou, Biſtnoo, Kiſtna, Kiſſen, Chriſhnou, Chriſten, Narayen, Jaggernat, Rhaam.
Siva, Scib, Chib, Chiven, Tchiven, Mahadeva, Moideb, Mahadeo, Moiſoor, Iſuren, Routren, Ruddery.

Budda,

Budda, Bod, Pout, Boutta, Fo, Odin, Xaca.
Bramin, Brahmen.
Chatariya, Cheteree.
Vaiſſya, Bice.
Sudra, Sooder, Choutre.
Muni, Menu.
Beaſs, Biache, Vyaſa.
Gayatri, Goitre.
Gebre, Parſi.
Faquir, Joguis.

The Titles of ſome of the books quoted in this Work.

DISSERTATIONS and Miſcellaneous pieces relating to the hiſtory, and antiquities, the arts, ſciences, and literature of Aſia, 3 vols. 8vo. 1792, &c.

Ezourvedam, on Ancien Commentaire du Vedam. Iverdun, 1778.

Hiſtoire du Chriſtianiſme des Indes, par La Croze, 2 vols. 12mo. 1758.

Sketches chiefly relating to the Hiſtory, Religion, Learning, and Manners, of the Hindoos. 2 vols. 8vo. 1792.

A Code

A Code of Gentoo Laws, or Ordinations of the Pundits, from a Perſian Tranſlation, made from the original written in the Shanſcrit language, 8vo. 1777.

Northern Antiquities, tranſlated from Mr. Mallet by Dr. Percy, 2 vols. 8vo. 1770.

The Agreement of the Cuſtoms of the Eaſt-Indians with thoſe of the Jews and other antient People, 8vo. 1705.

An Account of the Religion, Manners, and Learning of Malabar, in ſeveral Letters written by ſome of the moſt learned Men of that Country to the Daniſh Miſſionaries. By Mr. Philips, 1717.

Hiſtoire de la Religion des Banians, &c. traduit de l'Anglois, de Henry Lord, 12mo. 1667.

The Ceremonies and religious Cuſtoms of the various Nations of the known World. By B. Picart, abridged from the French Original, Folio, 1741.

A Relation of the Voyage to Siam performed by ſix Jeſuits, ſent by the French King in 1685. London, 1688.

A Diſſertation on the Languages, Literature, and Manners, of Eaſtern Nations, by John Richardſon, 8vo. 1778.

Voyage

Voyage de Niebuhr en Arabie, 2 Toms. 8vo. 1780.

A new Account of the Eaſt-Indies, by Alexander Hamilton, 2 vols. 8vo. 1727.

A Journey over Land to the Eaſt Indies, by Donald Campbell of Barbree, 8vo. Philadelphia, 1797.

Oeuvres de Boulanger, 8 Tom. 1778.

N. B. The paſſage of this work referred to p. 221, is vol. 1, p. 58, is *Antiquitè devoileé*, Liv. i. cap. 2. Note.

A PLAN *to procure a continually improving Tranſlation of the Scriptures.*

I. LET three perſons, of ſimilar principles and views, procure the aſſiſtance of a number of their learned friends, and let each of them undertake the tranſlation of a portion of the whole Bible, engaging to produce it in the ſpace of a year.

II. Let each of the tranſlations be carefully peruſed by ſome other perſon than the tranſlator himſelf; and eſpecially let each of the three principals

cipals peruſe the whole, and communicate their remarks to the tranſlators.

III. Let the three principals have the power of making what alterations they pleaſe. But if the proper tranſlator prefer his own verſion, let the three principals, when they print the work, inſert his verſion in the notes, or margin, diſtinguiſhed by his ſignature.

IV. If any one of the three differ in opinion from the other two, let his verſion be alſo annexed with his ſignature.

V. Let the whole be printed in one volume, without any *notes*, except as few as poſſible, relating to the verſion, or the phraſeology.

VI. Let the tranſlators, and eſpecially the three principals, give conſtant attention to all other new tranſlations of the ſcriptures, and all other ſources of information, that they may avail themſelves of them in all ſubſequent editions, ſo that this verſion may always be in a ſtate of improvement.

VII. Let the three principals agree upon certain *rules of tranſlating*, to be obſerved by all the reſt.

VIII. On the death of any of the three principals,

pals, let the ſurvivors make choice of another to ſupply his place.

IX. Let all the profits of the publication be diſpoſed of by the three principals to ſome public inſtitution, in England or any other part of the world; or in any other manner that they ſhall think moſt ſubſervient to the cauſe of truth.

RULES OF TRANSLATING.

I. LET the tranſlators inſert in the text whatever they think it moſt probable that the authors really wrote, if it has the authority of any ancient verſion or MS. but if it differ from the preſent Hebrew or Greek copies, let the verſion of the preſent copies be inſerted in the margin.

II. If the tranſlators give the preference to any emendation of the text not authorized by any MS. or ancient verſion, let ſuch conjectural emendation be inſerted in the margin only.

III. Let the additions in the Samaritan copy of the Pentateuch be inſerted in the text, but diſtinguiſhed from the reſt.

IV. Let

IV. Let not the preſent Engliſh verſion be changed, except for the ſake of ſome improvement.

V. In the Old Teſtament, let the word Jehovah be rendered by Jehovah, and alſo the word *kurios* in the New, in paſſages in which there is an alluſion to the Old, or where it may be proper to diſtinguiſh *God* from *Chriſt*.

VI. Let the preſent diviſion of chapters be adhered to, with as little variation as poſſible, and the whole be divided into *paragraphs*, not exceeding about twenty of the preſent verſes; but let all the preſent diviſions of chapters and verſes be noted in the margin.

VII. To each chapter let there be prefixed a ſummary of the contents, as in the common verſion.

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	53. l.	8.	*for* whom,	*read*	whoſe.
	56. l.	9.	of,		of a.
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	298. l.	2.	(*b*) it,		is.
	301. l.	9.	(*b*) *in*,		*ne*.
	317. l.	10.	(*b*) and was,		was.
	327. l.	4.	(*b*) our,		own.
	341. l.	7.	Chriſt,		of Chriſt.
	372. l.	7.	reſpect,		with reſpect.
	398. l.	1.	(*b*) a,		of.
	405. l.	3.	(*b*) Edometes,		the Edomites.
	410. l.	8.	(*b*) is,		is ſo.

THE

INTRODUCTION.

THE inſtitutions of the Hindoos, civil and religious, are the moſt reſpectable for their antiquity of any that now ſubſiſt, at leaſt of any that are extant in writing. The fundamental principles of them were probably prior to thoſe of Moſes, the whole of the ſyſtem in its preſent ſtate could not have been much later than his time, and we are now happily in poſſeſſion of the moſt authentic documents concerning it. We only want a tranſlation into ſome European language of the *Veda's*, which contain all their laws, as they are ſaid to have come from the mouth of Brahma, by the immediate direction of the Supreme Being. The original we are informed is now in the poſſeſſion of an Engliſhman, and therefore it is to be hoped

hoped we ſhall not be long without an Engliſh verſion of books of ſo much curioſity. In the mean time we have other works compoſed by Hindoos, which contain a faithful account of every thing of importance in them; and therefore, as we connot be in any doubt with reſpect to their genuine principles, it is in our power to examine them without any danger of falling into the leaſt miſtake of conſequence; tho' more expreſs and direct authorities may hereafter be produced from the Veda's themſelves.

The Hindoos and their inſtitutions are held in the higheſt admiration by many Europeans who have cultivated an acquaintance with them. 'They 'have,' ſays Mr. Holwell, 'from the earlieſt times 'been the ornaments of the creation.' Mr. Langles the French tranſlator of the *Hitopades*, a curious book of Indian Fables, calls the authors of the Hindoo religion 'venerable inſtitutors, who de-'livered precepts of the ſoundeſt morality, and a 'ſyſtem of metaphyſics truly ſublime, hid under 'an ingenious veil of allegory. (*Preliminary Diſ-'courſe*, p. 7.) Their religion, he ſays, p. 10. re-'putable in its errors, boaſts, like every other, a 'celeſtial origin.'

Holwell
Langles.

Every thing of great antiquity relating to any part of the human ſpecies muſt be intereſting, not only to their poſterity, but to all mankind; as the

inſtitutions

inſtitutions of their remote anceſtors muſt be capable of receiving ſome illuſtration from the knowledge of them. For ſome relation or other, by connection or oppoſition, muſt have ſubſiſted between them. 'In the religion of the Hindoos,' ſays Mr. Langles, 'notwithſtanding all the alterations it has undergone, we diſtinguiſh in its morals, in its doctrines, and in its ceremonies, thoſe of the Egyptians and Jews; who have done nothing but *ape (ſinger)* the latter, of the Chineſe, of the Greeks, of the Romans, and even of the Chriſtians.'

Langles, deduces all religions from the Hindoos.

This writer farther ſays, p. 22. "The five Veda's, of which four only now remain, ſeem to be the prototype of the five *kings* of the Chineſe, and the five books of Moſes, who have only copied Egyptian works, originally from India." Then, ſpeaking of the Egyptians and Jews, he ſays, p. 24, 'They have altered them, and mixed them with fables, to adapt them to the genius and taſte of their countrymen; but they have not been able to efface marks of reſemblance, which would be more ſtriking if we had a more complete tranſlation of the Indian original, and of the Chineſe imitation. I have, however, collected circumſtances of compariſon ſufficient to convince the moſt incredulous if they be honeſt. This I reſerve for a particular diſſertation on the conformity

'mity of the Chineſe, the Egyptians, and Jews, 'with the Indians. I conſider," he ſays, page 15, 'the Pentateuch as an abridgment of the Egypti-'an books, the original of which ſtill exiſts in In-'dia, where literature was cultivated long before 'Egypt was made habitable by the labour of men. 'Moſes," he ſays p. 14, "educated at the court of 'Pharoah, endowed with talents and knowledge, 'which never entered into the head of a Jew, made 'uſe of it to form a body of laws for a ſmall horde 'of ſlaves, whoſe eſcape he favoured.'

This having been advanced, it behoves both Jews and Chriſtians to conſider what relation their inſtitutions bear to thoſe from which they are ſaid to have been derived. Our author, we ſee, has promiſed to do this for us in another work; but as I have not heard of its being executed, and it is uncertain whether his deſign will ever be carried into execution, it is worth our while, in a buſineſs of ſo much importance, to examine the probable ground of his opinion. And from the attention that I have given to the ſubject I am under no apprehenſion of the inſtitutions of Moſes loſing any part of the reſpect that has hitherto been paid to them, in conſequence of a fair compariſon with thoſe of the Hindoos, or thoſe of any other ancient nation.

On the contrary, I am perſuaded that the wiſdom of the laws, and of the religion, preſcribed in the

the writings of Moſes, and in the books of the Old Teſtament in general, which are written in the ſame ſpirit, will appear to ſo much advantage, when contraſted with thoſe of the Hindoos, that, conſidering the little opportunity that Moſes, or any perſon of his nation, could have had for acquiring ſuperior knowledge, the origin of his inſtitutions cannot but be concluded to have been divine. That the five books of Moſes could have been compoſed from the five Veda's, if ever there were five (for *three* only are mentioned in the oldeſt Hindoo writings and a fourth was added afterwards) could hardly, I ſhould have thought, have been aſſerted by any perſon who had read the pentateuch, and ſuch accounts as we have of the Veda's.

Menu.

The *Inſtitutions of Menu* are next in authority to the Veda's themſelves, and they contain a faithful account of every thing that is of much importance in them; and of this work Sir William Jones, who tranſlated it, ſays, "It is a ſyſtem of deſpotiſm and 'prieſtcraft, both indeed limited by law, but artfully conſtructed to give mutual ſupport, tho' 'with mutual checks. It is filled with ſtrange conceits in Metaphyſics, and Natural Philoſophy, 'with idle ſuperſtitions, and with a ſcheme of theology moſt obſcurely figurative, and conſequently liable to dangerous miſconception. It abounds with minute and childiſh formalities, with

Sir W. Jones

ceremonies

'ceremonies generally abſurd, and often ridicu-
'lous. The puniſhments are partial and fanciful;
'for ſome crimes dreadfully cruel, and for others
'reprehenſively ſlight, and the very morals, tho' ri-
'gid enough on the whole, are in one or two in-
'ſtances, as in the caſe of light oaths, and pious per-
'juries, unaccountably relaxed. Nevertheleſs, a
'ſpirit of ſublime devotion, of benevolence to
'mankind, and of amiable tenderneſs to all ſenti-
'ent creatures, pervades the whole work." *(Diſ-
ſertations relating to Aſia, Preface*, p. 18.)

Theſe two men, Mr. Langles and Sir William Jones, both tranſlators of Hindoo writings. muſt have had very different ideas of their inſtitutions; and when men of learning, equally acquainted with the religion and language of theſe people, differ ſo widely in their opinion, on a ſubject of ſo much importance, it behoves every perſon who can do it to judge for himſelf. Having attentively conſidered all that Europeans as yet know of the Hindoos, I muſt ſay that I entirely agree with Sir William Jones in the former part of the opinion given above, but not in the latter part of it. There are, no doubt, ſome ſentiments of juſt, and what may be called *ſublime*, devotion in the Hindoo writings. For if devotional ſentiments be juſt, they muſt, from the greatneſs of the object, partake of the ſublime. But the general character of the devotion

votion of the Hindoos is that of a debaſing ſuperſtition; and their tenderneſs for animals is chiefly ſuperſtition and weakneſs, derived from their doctrine of tranſmigration. But tho' I give my opinion with this freedom, my readers will have it in their power to judge for themſelves, from the copious extracts which I ſhall lay before them from Hindoo books, and the teſtimony of travellers of the greateſt credit, ſuch as are allowed to have been the beſt informed concerning the religion, the cuſtoms, and the government, of Hindoſtan.

SECTION I.

Of the Antiquity of the Hindoo Nation and Religion.

THE Hindoos, like the Egyptians, and moſt other ancient nations, make a boaſt of the moſt extravagant antiquity; and ſome perſons, evidently with a view to undervalue the Jews, give or affect to give, them credit. Mr. Langles ſays, (*Hitopades, Diſcours Preliminaire*, p. 12,) 'many 'thouſand years before theſe people' (among whom he includes the Egyptians, Jews, and Chineſe,) 'formed themſelves into ſocieties, or ever 'thought

'thought of forming a religion, the civilized In-
'dians adored the Supreme Being, eternal, almigh-
'ty and allwiſe, divided into three perſons.'

Happily, theſe extravagant accounts contain *data* by means of which we are able, from our knowledge of the courſe of nature, to reduce theſe enormous antiquities within the bounds of reaſon and probability. An excellent ſpecimen of this has been given by Sir Iſaac Newton, in his *Chronology of ancient kingdoms amended.* By ſuch lights as theſe, perſons of ſagacity and good judgment have made it appear with ſufficient evidence, that the oldeſt accounts of the Hindoo nation do not in reality go any farther back than to the deluge mentioned in the books of Moſes, and that their religious inſtitutions were conſequently poſterior to that event. Some unbelievers in revelation have had the candour to avow this opinion. There is, however, no doubt of the very great antiquity of the Hindoo religion.

Sir William Jones ſays. (*Diſſertations relating to Aſia*, vol. 1. p. 199) 'The firſt corruption of the
'pureſt and oldeſt religion, which conſiſted in the
'worſhip of one God, the maker and governor
'of all things, was the ſyſtem of the Indian theo-
'logy, invented by the Bramins, and prevailing in
'thoſe territories where the books of Mahabad or
'Menu is at this hour the ſtandard of all religious

and

' and moral duties.' In his preface to the Inſtitutions of Menu he ſays, p. 4. " They are ſuppoſed ' by the Bramins, to have been promulgated by ' Menu, the ſon or grandſon of Brahma, or the ' firſt of created beings. This work, he ſays, p. 7, ' is one of the oldeſt compoſitions exiſting, writ- ' ten about three hundred years after the Veda's, ' or about 1280 years before Chriſt.'

According to this account, the Veda's were compoſed about 1580 years before Chriſt, or about one hundred years before the time of Moſes. Menu himſelf, to whom theſe Inſtitutes are aſcribed, was, Sir William Jones is of opinion, the ſame with Adam. (*Preface*, p. 12) and that a ſecond Menu was Noah (*Diſſertations relating to Aſia*, vol. 1, p. 324.)

Menu, Adam.

The opinion of Mr. Freret and Mr. Bailly, no friends of revelation, are nearly the ſame with this of Sir William Jones. According to the former, the period called *Caliougam* is the commencement of real Hindoo hiſtory, every thing preceding it being merely fabulous; and then the year of Chriſt 1778 will correſpond to the Hindoo year 4880 (*Ezourvedam*, vol. 2, p. 216) Mr. Bailly ſays the Indian aſtronomy had its origin 3102 years before Chriſt (*Sketches relating to the hiſtory, &c. of the Hindoos*, p. 307) Nay the moſt learned of the Bramins themſelves ſay that the Veda's are not older

der than 4866 years (*Ezourvedam*, vol. 2, p. 216) which carries them to about 260 years after the deluge.

Holwell This is the date that Mr. Holwell aſſigns to the original *Chartah Bhade Shaſtah*, as he calls the work. A thouſand years after this, he ſays, ſome expounders of the work publiſhed a paraphraſe of it, retaining the original intire. This was called *Chahta Bhade*. From this he ſays the polytheiſm of the Gentoos took its riſe. 'Five hundred years 'later a new expoſition of the Shaſtah was pub-'liſhed called *Auchtorrah Bhade Shaſtah*, or the 'eighteen books of *divine words*, in which the origi-'nal text was in a manner ſunk, and alluded to on-'ly. At this time many of the ceremonies and ex-'terior modes of worſhip were introduced, and the 'whole of their religion enveloped in impenetrable 'obſcurity and allegory, and the laity excluded from 'the knowledge of the ancient ſcriptures. This,' he ſays, 'occaſioned a ſchiſm among the Gentoos, 'the Bramins of Coromandel and Malabar adhe-'ring to the old ſyſtem, and thoſe who reſided near 'the Ganges adopting the innovations." (*Interеſting Hiſtorical Events*, vol. 2, p. 14, &c.)

Dow. Mr. Dow ſays, 'the firſt credible account we 'have of the Beda's is that about the commence-'ment of the *Cal Jug*, of which the year of Chriſt '1769 was the 4887th, they were written, or ra-

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collected, by a great philoſopher called *Beaſs Muni*, or *Beaſs the inſpired.* This learned man is otherwiſe called *Criſhen Baſdeo*, and is ſaid to have lived in the reign of Judiſhter, near the preſent city of Dehli." (*Hiſtory of Indoſtan*, p. 27.)

According to the learned Pundits who compiled the Code of Gentoo laws, the *Shaſter*, that is the Veda's, were not compoſed till crimes became common. (*Introduction*, p. 101.) They ſay, p. 102, that for ſome periods after the creation, there were no crimes, magiſtrates, or puniſhments; and as the Hindoos believe in the deluge, which they ſay deſtroyed all the human race, except eight perſons, the compoſition of theſe books muſt neceſſarily have been a conſiderable time after that event. For their laws are contained in theſe books.

It is the opinion of Sir William Jones that the origin of the Hindoo nation and government is to be looked for in Iran, or Perſia, where a great monarchy was eſtabliſhed before the Aſſyrian, called by the Oriental hiſtorians the Piſhdadian dynaſty; and they ſay that "the firſt of theſe ancient monarchs, whom they call Mahabad, or Menu, received from the Creator, a ſacred book, in a heavenly language, meaning the Veda's (*Diſſertations relating to Aſia*, vol. 2, p. 111.) This firſt monarch, they alſo ſay, divided the people into four orders, the religious, the military, the commercial, and

the ſervile, (*Diſſertations relating to Aſia*, vol. 1, p. 197. 206.) This, therefore, muſt have been a Hindoo government.

In the reign of Huſhang, the third of the Piſhdadian race, " a reformation, he ſays was made in the religious ſyſtem, when the complex polytheiſm of the preceding times was rejected, and religion was reduced to what is uſually called *Sabaiſm*, which conſiſted chiefly in the worſhip of the ſun, moon and ſtars * ib. p. 198. The laws of Mahabad were, however, retained, and his ſuperſtitious veneration for fire, p. 200. On this the favourers of the old religion retired to Hindoſtan, and their oldeſt exiſting laws forbad them ever to return, or to leave the country they now inhabit, p. 206.

Another reformation, or change, in the ſyſtem was made, he ſays, under Guſhtaſp, in the next, or the Kaianite dynaſty, thought to have been the ſame with Darius Hyſtaſpis, &c. " This was effected by Zeratuſht, or Zoroaſter; he introduced genii, or angels, preſiding over months and days, new ceremonies in the veneration ſhewn to fire, and gave out a new work, which he ſaid came from heaven, but withal he eſtabliſhed the adoration of the Supreme Being, ib. p. 200. This work was loſt

* Sabaiſm, being a much more ſimple religion than that of the Hindoos, muſt, I doubt not, have preceded it.

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at the conqueſt of Perſia by the Mahometans; but the prieſts of that religion have compoſed another from what they were able to recollect of their inſtitutions. It is called *Zendaveſta*, and has been tranſlated into French by Mr. Anquetil."

The followers of Zeratuſht, now called Gebres, or Parſi's, perſecuted thoſe of the religion immediately preceding, and theſe alſo took refuge in India, where they wrote a number of books, which are now very ſcarce, p. 182. They reſemble, Sir William Jones ſays, the Hindoo ſects of *Sauras*, and *Saguinas*, of which the laſt mentioned is very numerous at Benares.

Another innovator in the religion of the Eaſt before the chriſtian æra was *Budda*, generally ſuppoſed to have been the ſame with the Fo of the Chineſe, the Somonocodom of Siam, the Xaca of Japan and the Odin of the North of Europe. According to Sir William Jones, he diſapproved of the Veda's; becauſe they enjoined the ſacrifice of cattle, p. 23, and made his appearance in 1027 B. C. His diſciples are thought to have been the ſame with the *Sammanes* who were oppoſed to the Brachmanes of the Greek hiſtorians. But the Sammanes were, I doubt not, of much greater antiquity, as alſo was Somonocodom. The followers of Budda gave great umbrage to the Bramins, who never ceaſed to perſecute them till they had effect-

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ed their extirpation from Hindoſtan by fire and ſword, about five hundred years ago (*Ezourvedam*, p. 72, 105, *Modern Univerſal Hiſtory* vol. 7, p. 185.)

There is, however, a great reſemblance between the ſyſtem of the Hindoos and that of Budda; and perhaps with a view to conciliate theſe people, the Bramins of Caſi make Budda the ninth *avatar* or transformation of Vichnow (*Diſſertations relating to Aſia*, vol. 2, p. 13.) This religion is that which prevails in India beyond the Ganges. It was received in China A. D. 65, and is eſtabliſhed in Japan. A religion very ſimilar to this is alſo that of the Lamas of Tibet.

Indeed, all the deviations from the original Hindoo ſyſtem retained the ſame general principles. The advocates of them all held the doctrine of the pre-exiſtence of ſouls, their ſubſiſting and acting independently of bodies, and their tranſmigration into other bodies after death. They had the ſame low opinion of *matter*, and the ſame veneration for the elements of *fire* and *water*, as purifiers of the ſoul. They had ſimilar reſtrictions with reſpect to food, the ſame addictedneſs to divination, and the ſame idea of the uſe of corporeal auſterities for the expiation of ſin. I ſhall, therefore in this work conſider what I find concerning any of them, as equally to my purpoſe, tho' I ſhall not fail to diſtinguiſh what

what belongs to each. They are all very ancient oriental religions, and it may not be amiſs to compare the inſtitutions of Moſes with the moſt improved of them, as well as with thoſe that were cœval with himſelf.

SECTION II.

Points of Reſemblance between the Religions of the Hindoos and that of the Egyptians, Greeks, and other weſtern Nations.

IT may be thought to be of ſome importance to compare the inſtitutions of Moſes with thoſe with which he may be ſuppoſed to have been acquainted, rather than with thoſe which were merely of equal antiquity. But in fact thoſe of the Hindoos are in this ſtate, ſince the ſame general principles may be found in them and in thoſe of the Egyptians and other nations in the neighbourhood of Paleſtine. Indeed, it is probable from this and other circumſtances, that the commencement of all theſe ſyſtems which deviated from the religion of the patriarchs (which is preſerved in the writings of Moſes) was prior to the general diſperſion of mankind.

A ſyſtem ſo ancient as that of the Hindoos muſt have been formed about the ſame time with that of the Egyptians, from which that of the Greeks, and other weſtern nations was in ſome meaſure derived; and accordingly many points of reſemblance have been obſerved between them, too many and too ſtriking, to have been fortuitous. Even ſome of the inhabitants of Ethiopia appear to have been of the ſame origin with thoſe of Hindoſtan (*Diſſertations relating to Aſia*, vol. 1, p. 112) and both the Ethiopians and Egyptians ſeem to have had ſome connection or intercourſe with the Hindoos; but of what kind it was, or when it ſubſiſted, we have no certain account; and they have been ſo long ſeparated, that at preſent they are in total ignorance of each other.

According to Euſebius and Syncellus, ſome people from the river Indus ſettled in the neighbourhood of Egypt in the reign of Amenophis, the father of Seſoſtris, and many Egyptians, baniſhed by their princes, ſettled in other countries, and ſome went ſo far as India (*Ezourvedam*, p. 15. 16.) It is alſo ſuppoſed that many of the prieſts of Egypt left the country on the invaſion of it by Cambyſes. But ſuch circumſtances as theſe are not ſufficient to account for the great reſemblance between the two ſyſtems. The Hindoos themſelves ſay that their ſacred books came from the

Weſt.

Weſt. Ib. p. 17. But themſelves, no doubt, as well as their books, came from that quarter, and their ſacred books were probably compoſed while the ſeat of the empire was in Perſia.

There are a few Egyptian words ſimilar to thoſe in the ancient language of Hindoſtan, which ſeem to ſhew that the two people had ſome affinity to each other. *Brama*, pronounced *birouma* in Malabar, ſignifies *man*, and ſo did *pirouma* in the language of Egypt. (*La Croze*, p. 225) The name of the river of Egypt, *Nile*, is probably Sanſcrit, ſince *nila* in that language ſignifies *blue* (*Diſſertations relating to Aſia*, vol. 1, p. 58) and the ancients ſay it had its name from that colour.

But circumſtances of much more importance than theſe diſcover ſome early connection between Hindoſtan and Egypt. The names and figures of the twelve ſigns of the Zodiac among the Hindoos are nearly the ſame with ours, which came from Egypt thro' Greece, and each of theſe ſigns is divided into thirty degrees (*Sketches relating to the hiſtory, &c. of the Hindoos*, p. 312) Both the Egyptians and Hindoos had alſo the ſame diviſion of time into *weeks*, and they denominated each of the days by the names of the ſame planets (*La Croze*, p. 309)

12 Signs of the Zodiac. Hindoo Egyptian Greek and Roman the same with ours.

The reſemblance between the Oriental and Occidental ſyſtems extends much farther than Egypt.

Druids

Etruscans.

The office and power of the Druids in the northern parts of Europe, did not differ much from thoſe of the Bramins; and the Etruſcans, from whom the Romans derived the greateſt part of their learning and religion, had a ſyſtem which had a near affinity with that of the Perſians and Indians, and they wrote alternately to the right hand and the left (*Diſſertations relating to Aſia*, vol. 2, p. 348.)

Several remarkable *general principles* were held alike by the ancient Egyptians and the modern Hindoos. They both believed that the ſouls of men exiſted in a prior ſtate, and that they go into other bodies after death. They had the ſame ideas of the body being a priſon to the ſoul, and imagined that they could purify and exalt the ſoul by the mortification of the body; and from the idea of the great ſuperiority of ſpiritual to corporeal ſubſtances, they held all *matter* in great contempt. They alſo both believed that plants had a principle of animation (*La Croze* p. 232)

Preexistence and Transmigration of Souls.

Matter in Contempt.

Several religious ideas and cuſtoms were common to both countries. The Egyptians of Thebais repreſented the world under the figure of an egg, which came from the mouth of Cneph, (*Ezourvedam*, p. 18) and this we ſhall ſhew, reſembled the firſt production according to the Hindoo ſyſtem. Several of the Egyptian deities were both male and female

female, which correſponds to the figure of the *lingam* with the Hindoos, ib. p. 24. This obſcene figure, at leaſt the *phallus*, was much uſed in the Egyptian worſhip, and from Egypt it was carried into Greece, where it was uſed in the myſteries of Bacchus. As the Hindoos worſhip their god Iſuren under this figure, and likewiſe carry it in proceſſion, the Egyptians and Greeks did the ſame with the phallus (*La Croze*, p. 227.) Alſo the laſcivious poſtures of the Egyptian women before their god Apis, were the ſame with thoſe of the Hindoo women before their idols (*Ezourvedam* p. 33) Laſtly, the Hindoos chuſe their ſacred bulls by the ſame marks that were uſed by the Egyptians (*Diſſertations relating to Aſia*, vol. 2, p. 196.) *Phallus.*

The account of the flight of the Egyptian gods, as given by the Greeks, and their concealing themſelves under the forms of animals, bears ſome reſemblance to the various transformations of Vichnow, of which an account will be given hereafter. The Egyptians worſhipped the Nile, as the Hindoos do the Ganges. Some of the Hindoo temples have the ſame remarkable form, viz. that of a pyramid, or cone. For that the pyramids of Egypt had ſome religious uſe can hardly be doubted. All the pagoda's are in that form, or have towers of that form in the buildings which ſurround them. The temples in Pegu are alſo of a conical form

(*Modern*

(Modern Univerſal Hiſtory, vol. 7, p. 58.) Sir William Jones ſays that the pyramids of Egypt, as well as thoſe lately diſcovered in Ireland, and probably alſo the tower of Babel, ſeem to have been intended for images of Mahadeva, or Siva, *(Diſſertations relating to Aſia*, vol. 1, p. 34.*)* Laſtly, the onion, which was held in veneration by the Egyptians, is not eaten by the Hindoos. *(Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 2. p. 6.*)*

Not only do we find the ſame general principles, and the ſame, or ſimilar, religious cuſtoms, but ſome of the ſame gods among the Hindoos, Egyptians and Greeks. The Egyptian *Cneph* was the Supreme intelligence, which was never loſt ſight of by the Hindoos. With the Egyptians *Iſis* repreſented not only the moon, but ſometimes the powers of nature, which were ſuppoſed to have been in a great meaſure derived from the moon ; and in Bengal and Japan alſo the ſame is called *Iſari*, or *Iſi*, and is deſcribed as a goddeſs with many arms *(Diſſertations relating to Aſia*, vol. 1, p. 232) But according to Sir William Jones, *Iſwara* of the Hindoos is the *Oſiris* of the Egyptians, ib. p. 49, and Nared, a diſtinguiſhed ſon of Brahma, reſembles Hermes, or Mercury. A ſtatue of Jupiter had a third eye in its forehead, and Seva has three eyes, ib. p. 42.

Diſdorus

Diodorus Siculus and Plutarch ſay that Oſiris ſignifies a perſon that has *many eyes*, and Iſuren is drawn with an additional eye in his forehead, tho' the phallus is his uſual form. (*Ezourvedam*, p. 229) Oſiris was ſaid to have been killed by Typhon, and Chib cut off the head of Brahma ib. p. 23.

Indra of the Hindoos, called alſo Diveſpiter, is Jupiter, or Diespiter; the bull of Iſwara is the Apis, or Ap, of Egypt (*Diſſertations relating to Aſia*, vol. 1, p. 50) Cartraya, with ſix faces and many eyes, was the Egyptian Orus, and the Mars of Italy, ib. p. 49. Sri, or Sris, called alſo Pedma, and Camala, was Ceres, ib. p. 30, and according to Herodotus (*Lib.* 2, *ſec.* 63) ſhe was the Egyptian Iſis. Ganeſa was Janus. (*Diſſertations relating to Aſia*, vol. 1, p. 8.) Viſuacarman, the Indian forger of arms for the gods, was Vulcan, ib. p. 64. The Rama of India is Dionyſos, called alſo Bromius by the Greeks; Chriſhnou, or Vichnou, is Apollo, and in Iriſh it ſignifies the ſun, ib. p. 66, According to the Veda's, and other ſacred books, a bad genius, or giant, ſeizes on the ſun and moon when they are eclipſed, and the Egyptians aſcribed the ſame thing to their Typhon, who was ſaid even to have ſwallowed their god Horus, or the Sun. (*Ezourvedam*, p. 21.)

The Egyptians at certain feſtivals carried the images

images of their gods in proceſſion. Herodotus ſays they drew one of them on a carriage with four wheels, *(Lib.* 2, *Sec.* 63.*)* and the ſame is now done by the Hindoos. The Egyptians held *cows*, in much greater veneration than any other animals ib. *ſec.* 41. They were ſacred to Iſis, and never ſacrificed. Some ſuperſtitious reſpect was alſo paid to horned cattle by the ancient Perſians. In an account of the Zendaveſta, Ormuſd, the Supreme Being, directs Zerduſht to render worſhip and praiſe to the *Supreme ox*, and to the *rain*, of which the angel Jaſhter, who ſubſiſts in the form of an ox, is the diſtributer *(Annual Regiſter for* 1762, p. 117.) The Hindoos make ſome uſe of the image of a bull, as Mr. Sonnerat informs us in his account of ſome of their temples, tho' they do not carry their ſuperſtition in this reſpect ſo far as the Egyptians, who made live bulls the immediate objects of their worſhip.

Tho' there may be ſomething of bold conjecture, and conſequently of uncertainty, in ſome of theſe ſuppoſitions, they ſeem to be pretty well ſupported by the writers referred to; and it is evident on the whole, that at leaſt a ſyſtem very ſimilar to that of the preſent Hindoos muſt have been of very great antiquity, and prior to the general diſperſion of mankind. For tho' ſimilar ſituations may lead to ſimilar ſentiments, and correſponding practices

practices, to men living at a great diſtance from each other, the above mentioned ſimilarity is too great, and extends to too many particulars, to be accounted for in this way.

It is not at all extraordinary that men who had no communication with each other ſhould be equally worſhippers of the ſun, moon and ſtars, that they ſhould fancy deep caverns, or thick woods, to be haunted with ſpirits, that particular rivers ſhould have their ſeveral genii, or deities, diſpenſing their waters at their pleaſure, as the ſun, they might ſuppoſe, did his heat, and the moon, the ſtars, and the planets their peculiar influences. But that they ſhould adopt the ſame *rites* in the worſhip of theſe natural deities, and eſpecially that they ſhould give them *attributes*, and even *names*, ſo nearly alike, is beyond the effect of accident.

But tho' this conſideration proves the great antiquity of the general outline of the Hindoo religion, it is impoſſible that a ſyſtem ſo extenſive and complex as this is, and implying ſuch abſtruſe metaphyſics, ſhould have been completed at a very early period. Tho' erroneous, wild, and abſurd, in the extreme, as it will ſoon be ſeen to be, it muſt have been the reſult of much reflection, which neceſſarily requires leiſure; and this muſt have been ſubſequent to the rudeſt ages of mankind. I cannot help concluding, therefore, that indepen-

dently

This conclusion is loose, like the reasoning from which it is drawn.

dently of any poſitive evidence, it could not have had its origin long before the time of Moſes. There is, conſequently, nothing unfair in the compariſon that I propoſe. Whether Moſes was acquainted with this ſyſtem or not, it will appear, contrary to the opinion of Mr. Langles, that he was far from deriving any advantage from it; and there is not in his writings any alluſious to *books* pretended to be ſacred, as the Veda's, but only to ſuch *practices* as were common to the Hindoos and other heathen nations.

SECTION III.

Of the Veda's, and other ſacred Books of the Hindoos.

Veda's. THE books called *Veda's*, or the ſacred books of the Hindoos, the antiquity of which has been conſidered, are ſaid to have been originally numerous, but to have been reduced to *four* by Vyaſa. (*Diſſertations relating to Aſia*, Vol. 2, p. 99) In Mr. De la Croze, I find the mention of *five*, p. 291, and in imitation, or abridgment of them, Mr. Langles ſuppoſes the five books of Moſes to have been written. However in the moſt ancient writings in which they are quoted, or referred to, eſpecially

eſpecially the Inſtitutes of Menu, a work next in antiquity and authority to the Veda's themſelves, no mention is made of more than *three*, ib. vol. 2, p. 106. The fourth Sir William Jones ſays is a later compoſition, as he ſays is evident from the language in which it is written, which is comparatively modern, and therefore eaſily underſtood; whereas there are but few Bramins who can read the three firſt, ib. vol. 1, p. 107. They are now very ſcarce, but there are comments upon them written in a very early period *(Code of Gentoo Laws, Preface*, p. 22.)

Theſe Veda's are ſaid by the Hindoos to have been dictated by the Supreme Being, or at leaſt by Brahma, the creative power, to the firſt man. Menu, who is the ſpeaker in the Inſtitutes, ſays, what however I do not pretend to explain, " From fire, from the air, and from the ſun, he (viz. Brahma) milked out the three primordial Veda's, named *Rich*, *Yayuch* and *Saman*, for the due performance of ſacrifice. He gave being to time, and the diviſions of time, to the ſtars alſo, and to the planets, to rivers, oceans, and mountains," &c. p. 4.

From the French tranſlator of Ezourvedam, I collect the following account of the compoſition of the Veda's. The ſon of Brahma, he ſays, p. 113, retiring to a deſert, compoſed the Vedam in four books each being tranſcribed by a different perſon; but the laſt was written in a dialect different from

the three firſt. Afterwards, he ſays, Vyaſſa added a fifth book, the four firſt being forbidden to the Choutres, p. 121.

In whatever manner theſe books were compoſed, nothing can exceed the encomiums which the Hindoos make of them. In the Inſtitutes of Menu it is ſaid, p. 357. "To patriarchs, to deities, and to mankind, the ſcripture is an eye giving conſtant light; nor could the Veda ſaſtra have been made by human faculties, nor can it be meaſured by human reaſon." We ſhall ſoon, however, I hope, have an opportunity of judging for ourſelves. In the mean time, I ſhall give my readers a ſpecimen of the fourth Veda, as tranſlated by Sir William Jones (*Diſſertations relating to Aſia*, vol. 2, p. 108.)

"Where they who know the great one go, thro' holy rites, and thro' piety, thither may fire raiſe me. May fire receive my ſacrifices. Myſterious praiſe to fire. May air waft me thither. May air increaſe my ſpirits. Myſterious praiſe to air. May the ſun draw me thither. May the ſun enlighten my eye. Myſterious praiſe to the ſun. May the moon bear me thither. May the moon receive my mind. Myſterious praiſe to the moon. May the plant Soma lead me thither, may Soma beſtow on me its hallowed milk: Myſterious praiſe to Soma. May Indra carry me thither. May Indra

give

give me ſtrengh. Myſterious praiſe to Indra. May water lead me thither. May water bring me the ſtream of immortality. Myſterious praiſe to the waters. Where they who know the great one go, thro' holy rites, and thro' piety, thither may Brahma conduct me. May Brahma lead me to the great one. Myſterious praiſe to Brahma."

Whither this paſſage be peruſed with admiration, and be deemed ſublime, as it may be by ſome, or be thought extravagant and ridiculous, as it will by others, it will not be eaſy to find a paſſage reſembling it in any of the five books of Moſes. Mr. Langles will probably look for its counterpart in the book of *Numbers*, which is the *fourth* of the Pentatuch, as this is from the fourth of the Veda's.

As Mr. Dow's account of the Veda's is conſiderably different from that of other writers, I ſhall give it unmixed with any other, from the *Preliminary diſſertation* prefixed to his *Hiſtory of Hindoſtan*.

" The Hindoos are divided into two religious ſects, the followers of the doctrine of the *Bedang*, and thoſe who adhere to the principles of *Neadirſen*, and the firſt are eſteemed the moſt orthodox and the moſt holy. Bedang, a title of the Shaſter, or commentary on the Beda's, is compounded of *Bed*, *ſcience* and *ang*, *body*. The name of this ſhaſter, therefore, may be literally tranſlated *the bo-*

dy

dy of ſcience. Almoſt all the Hindoos of the Decan, and thoſe of the Malabar and Coromandel coaſts, are of the ſect of the Bedang."

" The four firſt Beda's contain a hundred thouſand *aſhlogues*, or ſtanza's, in verſe, each of which conſiſts of four lines. The firſt is called *Rug Beda*, which ſignifies the ſcience of divination, concerning which it principally treats. It alſo contains aſtrology, aſtronomy, natural philoſophy, and a particular account of the creation of matter, and the formation of the world."

" The ſecond Beda is diſtinguiſhed by the name of *Sheham*, which ſignifies piety, or devotion, and accordingly treats of all religious and moral duties. It alſo contains many hymns in praiſe of the Supreme Being, as well as verſes in honour of ſubaltern intelligences."

The third is the *Judger Beda*, which, as the word implies, comprehends the whole ſcience of religious rites, and ceremonies, ſuch as faſts, feſtivals, purifications penances, pilgrimages, ſacrifices, prayers, and offerings."

" They give the appellation of *Obatar Bah Beda* to the fourth. *Obatar* ſignifies in the Shanſcrita, *the being*, or the *eſſence*, and *bah, good*; ſo that *Obatar bah* is literally the *knowledge of the good beings*; and accordingly this book comprehends the whole ſcience of theology, and myſtical theology."

" The

" The language of the Obatar Bah Beda is now become obſolete, ſo that very few Bramins pretend to read it with propriety. Whether this proceeds from its great antiquity, or from its being written in an uncommon dialect of the Shanſcrita, is hard to determine. We are inclined to believe the firſt is the truth, for we can by no means agree with a late ingenious writer (Mr. Holwell) who affirms that the Obatar Bah Beda was written in a period poſterior to the reſt of the Beda's." Since, however, Sir William Jones aſſerts this, there will be no doubt but that Mr. Dow is in an error in this reſpect.

" *Neadirſen* is a compound of *nea*, ſignifying *ſight*, and *dirſen* to *teach*, or explain; ſo that the word may be tranſlated *an exhibition of truth.* Tho' it is not reckoned ſo ancient as the Bedang, it is ſaid to be written by a philoſopher called *Goutam*, near four thouſand years ago. The philoſophy contained in this Shaſter is very abſtruſe and metaphyſical. The generality of the Hindoos of Bengal, and all the northern provinces of Hindoſtan, eſteem the Neadirſen a ſacred Shaſter; but thoſe of the Decan, Coromandel, and Malabar, totally reject it. It conſiſts of ſeven volumes," the firſt of which Mr. Dow procured, and lodged in the Britiſh muſeum.

" The author of Neadirſen maintains that the vital

vital ſoul is different from the great ſoul; and on this head the followers of the Bedang and Neadirſen principally differ." The meaning probably is, that the principle of intelligence which animates the inferior beings, was not an emanation from the Supreme Mind, and is not to be abſorbed into it again, which the other Hindoos maintain.

Beſides the four Veda's, of which we have not as yet any tranſlation into an European language, there are other Hindoo books which are allowed to contain a faithful account of their doctrines, and ſome of theſe we have in French or Engliſh. There are more particularly *eighteen*, which bear the title of *Puranams*, aſcribed, ſays, Sir William Jones to Vyaſa whoſe philoſophy is compared to that of Plato (*Diſſertations relating to Aſia*, vol. 1, p. 115) Of theſe the *Bagavadam* is one. This work according to the tranſlator of Ezourvedam, contains ſome excellent moral precepts; but he ſays they cannot compenſate for an immenſe number of extravagant abſurdities, and fabulous hiſtories which fatigue the imagination, and excite nauſea p. 130. Theſe Puranams muſt be the ſame with the *Auchtorrah Bhade* of Mr. Holwell, and the *Neadirſen* of Mr. Dow.

We have a *Code of Gentoo laws* compiled by Hindoo pundits, or learned Bramins, with a large Preface, containing an account of the creation, and other

other general principles of their faith. Of this work I ſhall make great uſe. But a work of more importance to my purpoſe is entitled *Inſtitutes of Hindoo laws*, or *the Ordinances of Menu, comprizing the Indian ſyſtem of duties, religious, and civil, verbally tranſlated from the original Sanſcrit by Sir William Jones.*

Theſe ordinances announce their being delivered by Bhrigu, the ſon of Menu, when the ſages of India applied to him for inſtruction. An idea of the authority of this work may be conceived from the introduction to it, in which Menu himſelf is repreſented as ſaying concerning Brahma, "He having enacted this code of laws himſelf, taught it fully to me in the beginning. Afterwards I taught it *Mariſhi*, and the nine other holy ſages. This my ſon Bhrigu will repeat the divine code to you, without omiſſion," p. 8. After this we read, "Bhrigu, the great and wonderful, having thus been appointed by Menu to promulgate his laws, addreſſed all the Richi's with an affectionate mind ſaying, Hear."

The work concludes as follows. "Thus did the allwiſe Menu, who poſſeſſes extenſive dominion, and blazes with heavenly ſplendour, diſcloſe to me, from his benevolence to mankind, this tranſcendant ſyſtem of laws, which muſt be kept devoutly concealed," p. 361. It will be ſeen that the Bramins alone

alone have the cuſtody of the Hindoo laws, and they were not to communicate them to all the people promiſcuouſly. Tho' therefore, we are not in poſſeſſion of the Veda's, we may ſafely rely on the teſtimony of the Hindoo Bramins, thus ſolemnly given, for the moſt important of their doctrines.

There is another work on the Hindoo theology entitled *Ezourvedam*, which I ſhall ſometimes quote, tho' Mr. Sonnerat ſays *(Voyages*, vol. 1. p. 215) that its importance has been greatly magnified by Voltaire and others, when it is in fact the compoſition of ſome Chriſtian miſſionary; and from the peruſal of it, this will hardly be queſtioned. The writer, however, from his long reſidence in Hindoſtan, was probably well acquainted with the Hindoo ſyſtem.

SECTION

SECTION IV.

Of the Agreement of the Hindoo Principles and Traditions, and thoſe of other ancient Nations, with the Writings of Moſes.

BEFORE I point out the difference between the inſtitutions of the Hindoos, &c. and thoſe of Moſes, I ſhall mention ſome remarkable particulars in which they agree. And as the writings and traditions of the Hindoos are unqueſtionably very ancient, they may be juſtly conſidered as teſtimonies in favour of the truth of the Moſaic hiſtory.

La Croze juſtly obſerves that the Hindoos have preſerved the knowledge of the Supreme Being, when the Greeks, and other more poliſhed nations in the weſtern parts of the world, had loſt ſight of him, vol. 2, p. 2, their attention being engroſſed by inferior objects of worſhip. Some of their deſcriptions of the Supreme Being are juſt, and truly ſublime. In the Inſtitutes of Menu he is ſaid, p. 201, to be "one whom the mind alone can comprehend, whoſe eſſence eludes the external organs, who has no viſible parts, who exiſts from eternity, the

ſoul of all beings, whom no being can comprehend." They alſo ſay, according to the tranſlator of the *Ezourvedam*, p. 201, that "goodneſs is the very eſſence of God."

The religion of the northern European nations was in ſeveral reſpects ſimilar to that of the Hindoos, and of other Eaſtern nations; and in the Iſlandic mythology God is ſaid to be the author of every thing that exiſts, the "eternal, the living and awful Being, who ſearches into concealed things; the Being that never changes," and theſe people held in contempt the polytheiſm of thoſe who treated them as barbarians. (*Northern Antiquities*, vol. 1, p. 78, 84.) It is probable that it was not till the arrival of Odin, or his diſciples, that the religion of the ancient Danes and Scandinavians began to loſe its original purity. In that part of the world many perſons after this time continued to deſpiſe the vulgar polytheiſm, and adhered to their ancient worſhip, ib. p. 154.

If the repreſentations of Mr. Holwell may be depended upon, the moſt raiſed ideas of the Hindoos concerning the Supreme Being fall far ſhort of thoſe that were entertained by the Hebrews. He ſays (*Intereſting Hiſtorical Events*, vol. 2, p. 46,) "the Shaſtah begins with denying the preſcience of God with reſpect to the actions of free agents;" whereas according to the writings of Moſes, many things

things are foreſeen, and diſtinctly foretold, by God, which depend on the voluntary actions of men, and even in diſtant ages. Alſo the long conteſt, the following account of which Mr. Holwell ſays he copied from the Shaſtah, of the Supreme Being with two oppoſing powers, does not agree with the omnipotence which the Hebrew ſcriptures uniformly aſcribe to him. "When the eternal one began his intended new creation of the *Dunneahcudah*, he was oppoſed by two mighty Oſſoors, which proceeded from the wax of Brumma's ear, and their names were Modoo and Kytoo. And the eternal one contended and fought with Modoo and Kytoo five thouſand years, and he ſmote them on the thigh, and they were loſt, and aſſimilated with Murto," vol. 2, p. 106.

There was ſomething ſimilar to this in the Perſian ſyſtem, according to the extracts from the Zendaveſta. "Ahriman interrupted the order of the univerſe, raiſed an army againſt Ormuſd; and having maintained a fight againſt him during ninety days, was at length vanquiſhed by Honover, the divine word," (*Annual Regiſter*, 1762, p. 126.)

In the Hindoo ſyſtem the firſt production of the Supreme Being was ſomething ſimilar to the chaos of Moſes, an earth covered with water, and what is more particular, they ſpeak of the *Spirit of God* as moving upon it. "The waters," ſays Menu,

Menu, " are called *Nara*, becauſe they were the production of Nara, or the ſpirit of God; and ſince they were his firſt *Ayana*, or place of motion, he likewiſe is named *Narayana*, or moving on the waters," p. 2.

One of the Hindoo fables, related by father Bouchet, bears ſome reſemblance to the Moſaic hiſtory of paradiſe. " The inferior gods, who have ever ſince the creation been multiplying themſelves almoſt to infinity, did not at firſt enjoy the privilege of immortality. After numberleſs endeavours to procure it, they had recourſe to a tree, the leaf of which grew in Chorcan, or paradiſe, and met with ſucceſs, ſo that by eating from time to time of the fruit of this tree, they obtained this advantage. At length a ſerpent, called *Chien*, perceived that the tree of life had been found out, and probably having been appointed to guard it, was ſo exaſperated at being overreached, that he poured out a great quantity of poiſon. The whole earth felt the dreadful effects of it, and not one mortal would have eſcaped, had not the god *Chiven*, taking pity on the human race, revealed himſelf under the ſhape of a man, and ſwallowed the poiſon." (*Ceremonies of Religion*, p. 38.)

According to Tavernier, the Hindoos ſay that the firſt man was called *Adam*, and the firſt woman *Manan-iva*. (*Voyages*, vol. 2, p. 421. 461.) And according

according to Mr. Lord, the Parſis have preſerved an account of the creation correſponding to that of Moſes in more particulars. For they ſay that the Supreme Being divided the work of creation into ſix parts; that he created man and woman on the ſixth day; that for their uſe all other creatures were made; that the man was called *Adamah*, and the woman *Evāh*. (*Religion des Banians*, p. 143. 146) They alſo, he ſays, obſerve ſix feſtivals in commemoration of the ſix days of creation. ib. 192. Niebuhr ſays that the feſtivals of this people continue five days in commemoration of ſome parts of the creation (*Voyages*, vol. 2, p. 163.)

The evil Being Ahriman, they farther ſay, got upon the earth in the form of a ſerpent, and ſeduced the firſt human pair from their allegiance to Ormuſd, by perſuading them that he himſelf was the author of all that exiſted. The man and the woman both believing him became criminal, and thus ſin will perpetuate itſelf till the reſurrection. (*Extracts from the Zendaveſta, Annual Regiſter, for* 1762, p. 127.)

I have already obſerved that the Hindoos divide time into periods of ſeven days, and that they are named after the ſame planets in the Sanſcrit, that they are by the Greeks and Romans. (*Gentoo Laws, preface*, p. 40.) On the coaſt of Malabar ſeveral acts of worſhip are performed on Fridays (*Phillips account*

account of Malabar, p. 60.) The people of Siam, the Jeſuits ſay, make a kind of Sunday every ſeventh day, ſpending it in prayer and faſting. They alſo give the ſame names to the different days of the week that are given to them in Hindoſtan (*Jeſuits account*, p. 306. 284)

In agreement, at leaſt in part, with the account of Moſes, the Hindoos ſay that in the firſt ages of the world men were greatly ſuperior to the preſent race both in the length of their lives, and in the powers of body and mind; but that, in conſequence of vice, they gradually declined, (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 1, p. 296.)

The Hindoos have preſerved an unequivocal tradition of an *univerſal deluge*. "The firſt Indian hiſtory," ſays Sir William Jones, "is an account of an univerſal deluge, dreſſed in allegory, (*Diſſertations relating to Aſia*, vol. 1, p. 20) and the three firſt *avatars*, or deſcents of Vichnou, relate clearly to the ſame event, in which eight perſons only were ſaved," ib. p. 169.

The following curious account of this deluge is given by Father Bouchet in his letter from Indoſtan. "The god Routren, who is the grand deſtroyer of all created beings, reſolved one day to deſtroy all mankind, pretending that he had juſt

juſt reaſons for being diſſatisfied with their behaviour. This deſign was not kept ſo ſecret, but it was found out by Vichnou, the preſerver of all creatures; who diſcovered the very day on which the flood was to take place. Tho' his power did not extend ſo far as to ſuſpend the execution of what the god Routren had reſolved upon, yet, as he was the preſerver of all created beings, he had a right to prevent if poſſible, the pernicious effects of it, and he took the following method for that purpoſe."

"He appeared one day to Sattiavarti, his great confident, and privately aſſured him, that an univerſal flood would ſoon happen; that the whole earth would be covered with water, and that the deſign of Routren was nothing leſs than the diſtruction of all mankind, and of every animal. He nevertheleſs aſſured him that he himſelf did not need to be under any apprehenſion; for that in ſpite of Routren, he would find an opportunity to preſerve him, and that he would take ſuch meaſures as that the world ſhould afterwards be repeopled. His deſign was to make a wonderful bark riſe up of a ſudden, at a time when Routren ſhould leaſt ſuſpect any ſuch thing, and to ſtore it with a large proviſion of ſouls, and ſeeds of beings, eight hundred and forty millions at leaſt. As for Sattiavarti, he was at the time of the flood to be on a very

a very high mountain, which he pointed out to him very exactly."

"Some time after this, Sattiavarti, as had been foretold him, perceived a multitude of clouds drawing together, but beheld with unconcern the ſtorm which was gathering over the heads of the guilty; when the moſt dreadful rain that had ever been ſeen poured down from the ſkies, the rivers ſwelled, and ſpread themſelves with rapidity over the ſurface of the whole earth; the ſea broke its appointed bounds, and mixing with the rivers, which now had left their channels, ſoon covered the higheſt mountains. Trees, animals, men, cities, and kingdoms were all drowned; in a word all animated beings were inſtantly deſtroyed."

"In the mean time Sattiavarti, with ſome of his penitents, had withdrawn to the appointed mountain, where he waited for the ſuccour which the god had promiſed him. However this did not prevent his being ſeized with ſome ſhort intervals of terror; as the water gathered ſtrength continually, and each moment drew nearer to his aſylum. But that very inſtant, which he thought would have been his laſt, he ſaw the bark that was to ſave him, and immediately got into it with all the devotees in his company, and alſo the eight hundred and forty millions of ſouls, and ſeeds of all beings."

"The

" The difficulty now was to ſteer the bark, and preſerve it from the impetuoſity of the waves, which raged with prodigious violence. But Vichnou took care of this. For immediately aſſuming the form of a fiſh, he ſteered the veſſel with his tail, as though it had been a rudder. This god who, was now both fiſh and pilot, performed his part ſo well, that Sattiavarti waited very quietly in his aſylum till ſuch time as the waters were run off from the ſurface of the earth." *(Religious Ceremonies*, p. 388)

The tranſlator of the Ezourvedam ſays, vol. 2, p. 206, that according to the Puranams, eight perſons eſcaped the general deluge. The Chineſe too, ſays Sir William Jones, *(Diſſertations relating to Aſia*, vol. 1, p. 226) like the Hindoos, believe the earth to have been wholly covered with water, which they deſcribe as flowing abundantly, and then ſubſiding, and dividing the higher from the lower ages of mankind; that the diviſion of time from which their poetical hiſtory begins, preceded the appearance of Fohi on the mountain of Chin. A learned follower of Zaratuſht informed him that in a book which the Behdins hold ſacred, mention is made of an univerſal inundation, there called *the deluge of time*. ib vol. 1, p. 29. And according to Mr. Lord, the Parſis ſay that by the temptation of Lucifer men became wicked, and God deſtroy-

ed them with a deluge, except a few, from whom the world was peopled anew; that the firſt of the firſt race of kings was *Guiomaras*, the ſon of Aram, the ſon of Sem the ſon of Noah, whom they call *Adam Aſſani*, or the *ſecond Adam*, p. 148. By the Hindoos Noah is called *Vaivaſwata*, the child of the ſun, as well as Satiavrattra, and by the Arabs he is called Nuh, ib. vol. 1, p. 14. 28.

A curious account of the intoxication of Noah, and of the behaviour of his three ſons on the occaſion, is given us from the Hindoo writings in the third volume of *Aſiatic Reſearches*, which tho' I quoted in a former work, I ſhall not omit here, being ſo much to my preſent purpoſe.

" To Satyavarman, the ſovereign of the whole earth, were born three ſons, the eldeſt *Sherma*, then *Charma*, and the third *Jyapeti*. They were all men of good morals, excellent in virtue, and virtuous deeds; ſkilled in he uſe of weapons, to ſtrike with or to be thrown, brave men, eager for victory in battle. But Satyavarman being continually delighted with devout meditation, and ſeeing his ſons fit for dominion, laid upon them the burden of government."

" Whilſt he remained honouring and ſatisfying the gods, and prieſts, and kine, one day, by the act of deſtiny, the king having drank mead, became ſenſeleſs, and lay aſleep naked. There was he

he ſeen by Charma, and by him were his two brothers called, to whom he ſaid, What now has befallen? In what ſtate is this our ſire? By theſe two was he hidden with clothes, and called to his ſenſes again and again."

"Having recovered his intellect, and perfectly knowing what had paſſed, he curſed Charma; ſaying. Thou ſhall be the ſervant of ſervants. And ſince thou madeſt a laughter in their preſence, from laughter ſhalt thou acquire a name. Then he gave to Sherma the whole domain of the South of the ſnowy mountain, and to Jyapeti he gave all to the North of the ſnowy mountain; but he, by the power of religious contemplation, attained ſupreme bliſs."

The fourth and fifth avatar of the Hindoos, Sir William Jones ſays (*Diſſertations relating to Aſia*, vol. 1, p. 110) relate to the puniſhment of impiety, and the humiliation of the proud; and refer, as he thinks, to the diſperſion from Babel; and thence he infers that their ſecond, or ſilver age was ſubſequent to that event. Farther than this, the tranſlator of Ezourvedam ſays that, in the Bagavadam, there are, beſides the Moſaic account of the deluge, the principal circumſtances of the hiſtory of Iſhmael, and the ſacrifice of Iſaac. (p. 84.

There are, indeed, ſeveral things in the Hindoo traditions which greatly reſemble ſome in the hiſtory

ry of Abraham. Raja Tara, who is placed in the firſt age of Cal Jug, they ſay had a ſon who apoſtatized from the Hindoo faith, for which he was baniſhed by his father to the Weſt. The apoſtate fixed his reſidence in a country called Mahgod, and propagated the Jewiſh religion, which the impoſtor Mahomet farther corrupted. (*Dow's Hiſtory of Hindoſtan, Preface*, p. 5.)

Brahma, the Hindoo lawgiver, very much reſembles Abraham; and his wife *Saravadi*, *Sarah*, the termination *vadi* ſignifying *lady* (*Bouchet's Letter in Religious Ceremonies*, p. 81.) The Hindoos alſo relate of one of their penitents, that God required of him the ſacrifice of his ſon, but was contented with his obedience, and would not ſuffer him to put his ſon to death. Some, however, ſay that he was ſacrificed, but that God afterwards raiſed him from the dead, ib. p. 381.

There is ſomething that very much reſembles the hiſtory of Moſes in that of one of the relations of Chriſten, and of Chriſten himſelf, ib. And in the following hiſtory, related by the ſame Father Bouchet, there is a ſtriking reſemblance to that of Job; and it certainly furniſhes an argument for the very great antiquity of the hiſtory."

" The gods met one day in their *Chorcan*, or paradiſe of delights. *Devendiren*, the god of glory, preſided in this illuſtrious aſſembly, which was crouded

crouded with gods and goddeſſes. The moſt famous penitents had alſo a place in it, particularly the ſeven chief anchorets. After ſome indifferent diſcourſe, the following queſtion was propoſed, viz. whether it was poſſible to find a faultleſs prince among mankind. They almoſt all aſſerted that there was not one but was ſubject to great vices; and the partiſans of this opinion were headed by Vichouva Moutren. But the famous Vachichten oppoſed him, maintaining that king Achandiren, his diſciple, had no fault. On this Vichouva Moutren, who is of ſo imperious a temper that he cannot bear any contradiction, fell into a great paſſion, and aſſured the gods he would ſoon ſhew them the defects of this prince, if they would give him up to him. Vachichten accepted the challenge, when it was ſtipulated that he whoſe aſſertion ſhould prove falſe ſhould give up to the other all the merit he had acquired by a long ſeries of penance. And now king Achandiren became the victim of this diſpute. Vichouva Moutren put him to every kind of trial, reducing him to extreme poverty, diſpoſſeſſing him of his kingdom, taking the life of his only ſon, and carrying off his wife Chandavandi."

Notwithſtanding all theſe misfortunes, the prince continued ſo ſteadfaſt in the practice of all the virtues, that the gods themſelves, who put him to all theſe

theſe trials, would infallibly have ſunk under them; and they rewarded him with uncommon liberality. They embraced him one after another, and even the goddeſſes made him their compliments. They reſtored his wife to him, and raiſed up his ſon; after which Vichouva Moutren, purſuant to the agreement, reſigned all the merit he had acquired to Vachichten, who made a preſent of it to Achandiren; and the vanquiſhed Vichouva Moutren went away with great regret, to begin again a long ſeries of penance, in order, if poſſible, to acquire a ſtock of freſh merit." (*Religious Ceremonies*, p. 383.)

In the Hindoo code we find ſome of the more extraordinary laws and cuſtoms of the Hebrew nation, ſuch as were never received in the weſtern part of the world; as that of a man taking the widow of his brother, in order to keep up his family. "On the failure of iſſue by the huſband," ſay the *Inſtitutes of Menu*, "if he be of the ſervile claſs, the deſired offspring may be procured, either by his brother, or ſome other Sapinda, on the wife who has been duly authorized. Sprinkled with clarified butter, ſilent, in the night, let the kinſman then beget only one ſon, but a ſecond by no means, on the widow or childleſs wife," p. 253. But the condition on which the legitimacy of this child depended muſt have been difficult to aſcertain. For it is added; "Should a wife, even legally authorized

zed produce a ſon by a brother, or any other Sapinda of her huſband, that ſon, if begotten with impure deſire, the ſages proclaim to be baſe born, and incapable of inheritance," p. 264.

Polygamy is allowed to the Hindoos, as it was to the Hebrews. The following law relates to this caſe. "If after one damſel has been choſen, another be offered to the bridegroom, who had purchaſed leave to marry her from her next kinſman, he may become the huſband of both for the ſame price. This law Menu ordained." p. 216. Here too we ſee that, like the Hebrews, the huſband purchaſed his wife, inſtead of receiving a fortune with her.

In the Hebrew ritual a goat was turned looſe into the wilderneſs after the high prieſt had confeſſed on his head the ſins of the nation on the annual day of expiation, and Mr. Maurice ſays (*Indian Antiquities*, vol. 3, p. 173) that the hindoos let looſe a horſe for the ſame purpoſe.

Laſtly, I would obſerve in this place, that notwithſtanding the unreaſonable ſtreſs that we ſhall find the Hindoos lay on mere external obſervances of various kinds, ſo that they muſt neceſſarily confine, and wholly engroſs, the attention of the common people, there are not wanting in their writings, ſome excellent moral maxims, ſimilar to many in the books of the Old Teſtament, which repreſent

repreſent every thing of this kind as inſignificant without moral virtue. The following are particularly worthy of notice. " To a man contaminated by ſenſuality neither the Veda's, nor liberality, nor ſacrifices, nor ſtrict obſervances, nor pious auſterities, will procure felicity," *(Inſtitutes of Menu*, p. 29) " A wiſe man muſt conſtantly diſcharge all moral duties tho' he performs not conſtantly the ceremonies of religion; ſince he falls low if, while he performs the ceremonial acts only, he diſcharge not his moral duties." ib. p. 115.

A peculiar ſtreſs, even too great, is laid on the duties to parents. " By honouring his father, mother and ſiſter, a man effectually does whatever ought to be done. This is the higheſt duty, and every other act is a ſubordinate duty. All duties are completely performed by that man by whom thoſe three are completely honoured; but to him by whom they are diſhonoured, all other acts of duty are fruitleſs," ib. p. 47.

SECTION

SECTION V.

Of the Creation, and the general Principles of the Hindoo Philoſophy.

I SHALL begin my detail of the religious principles of the Hindoos with their account of the creation, and the origin of things, which is ſo very different from that of Moſes, that he cannot, I think, in this be thought to have been copied from them. Mr. Langles ſays (*Diſcours*, p. 7) of the authors of the Hindoo ſyſtem, that "they were venerable inſtitutors, who gave the people precepts of the ſoundeſt morality, and metaphyſics truly ſublime, concealed under the veil of allegory, the ſenſe of which the bulk of the people could not penetrate." We ſhall now ſee how far this encomium is juſt.

There is a conſiderable difference of opinion among the Hindoos themſelves on the ſubject of *creation*; nor can we think this at all extraordinary, when we conſider how much there is of mere imagination, and how little of rational evidence in their doctrine. In the following general outline, however, they ſeem to be all agreed.

They ſay that, after the Supreme Being had exiſted alone from all eternity, he reſolved to produce other beings. But this production was wholly *from his own ſubſtance*; and after a certain period they believe that every thing will be abſorbed into him again, when he will exiſt alone as before. There will, however, be a ſucceſſion of theſe creations and abſorptions without end. At what time the firſt creation took place they do not ſay; but according to them every thing that now exiſts has exiſted before, and will hereafter exiſt again.

The production of all things from the ſubſtance of the Divine Being is thus repreſented by ſome of the Bramins. Comparing the firſt cauſe to a ſpider, they ſay the univerſe was produced by that inſect ſpinning out of its own entrails and belly; ſo that it brought forth firſt the elements, and then the celeſtial globes, &c. and that things are to continue in this ſtate till the end of ages, when this ſpider will draw into its body the ſeveral threads which had iſſued from it, when all things will be deſtroyed, and the world no longer exiſt, but as in the belly of the ſpider. (*Religious Ceremonies*, p. 384.)

This ſcheme may, no doubt, be called ſublime, as is every thing that requires a great ſtretch of imagination, but what elſe it has to recommend it I do not ſee. It is evident, however, that theſe prin-

ciples, or ſimilar ones, found their way into Greece, and formed the outline of ſeveral of their ſyſtems of philoſophy. Plutarch in his treatiſe on the ceſſation of the Grecian oracles ſays "Among the great number of gods there is but one that is eternal and immortal. All the reſt, having been produced in time, will end in the death." And the account which he gives of the extraordinary report of the death of the god Pan was received without any mark of ſurprize. Seneca the tragedian ſays "*Omnes pariter deos perdet mors aliqua.*" *(Hercules Oetius.)* The Scandinavians alſo ſuppoſed their gods to die, and never to come to life again, *(Northern Antiquities,* vol. 1, p. 115.)

We learn from Plutarch that the Perſian Magi held a ſyſtem ſimilar to this. Theopompus ſays that, according to the Magi, each of the gods ſubdues and is ſubdued by turns, for the ſpace of three thouſand years apiece, and that for three thouſand years more they fight and deſtroy each others works; but that at laſt Pluto will fail, and mankind be happy, and neither need food nor have a ſhadow; that the god who projects theſe things does for ſome time take his repoſe, and reſt, but that this time is not ſo much to him, altho' it ſeems ſo to men whoſe ſleep is ſhort, *De Iſide et Oſiride.*

A ſyſtem coming within the ſame general outline,

outline, ſtrange as it ſeems to us at this day, was alſo the philoſophy that was maintained by unbelievers in chriſtianity from the time of Averroes. For he held that there was but one ſoul in the whole univerſe, and that after death all ſeparate conſciouſneſſes will ceaſe. And a ſyſtem very like this, according to Sir William Jones, ſtill prevails in the Eaſt, and independently of the reſt of the Hindoo principles.

" A metaphyſical theology he ſays *(Diſſertations relating to Aſia*, vol. 1, p. 204) was profeſſed immemorially by a numerous ſect of Perſians and Hindoos, and was carried in part into Greece, and prevails even now among the learned Muſſelmen. The modern philoſophers of this perſuaſion are called *Sufis*. Their fundamental tenets are, that nothing exiſts abſolutely but God; that the human ſoul is an emanation from his eſſence, and tho' divided for a time from its heavenly ſource, will be finally reunited to it; that the higheſt poſſible happineſs will ariſe from this union, that the chief good of mankind in this world conſiſts in as perfect an union with the eternal ſpirit as the incumbrance of the mortal frame will allow; and that for this purpoſe he ſhould break all connection with external objects, and paſs thro' life without attachments. Such," ſays he, " is the religion of the modern Perſian poets, the Vedanti

ti philoſophers, and the beſt Lyric poets of India; and as it was a ſyſtem of the higheſt antiquity in both nations, it may be added to the many proofs of an immemorial affinity between them."

In the Inſtitutes of Menu we have the following account of the origin of things. Having deſcribed the Supreme being as was repreſented before, viz. as "him whom eſſence eludes the external organs, who exiſted from eternity, whom no being can comprehend" &c. Menu ſays, that "having willed to produce various beings from his own divine eſſence, he firſt, with a thought created the waters, and placed in them a productive ſeed. This ſeed became an egg, bright as gold, and in this egg he was born himſelf in the form of *Brahma*, the great father of all ſpirits. In this egg the great power ſat inactive a whole year, at the cloſe of which he cauſed the egg to divide itſelf, and from its two diviſions he framed the heavens above, and the earth beneath. In the midſt he placed the ſubtle ether, the eight regions, and the permanent receptacle of waters. From the ſupreme ſoul he drew forth mind, exiſting ſubſtantially, tho' unperceived by ſenſe, immaterial." p. 2, &c.

Thus we ſee both matter and ſpirit derived from the ſame ſource, viz. the divine eſſence. Agreeably to this, La Croze, in his account of the ſyſtem ſays, p. 275, "The Supreme Being having determined

determined to create mattter, was obliged to give himſelf a material form, ſince a pure ſpirit cannot act upon corporeal ſubſtance."

The pundits who compiled the Code of Gentoo laws do not, in their account of the creation, ſay that Birmha was the Supreme Being himſelf; but, as may be inferred from their language, a being as diſtinct from himſelf as the earth and the heavens, which they ſay were produced before him. "The principle of truth" meaning, no doubt, the Supreme Being, they ſay, "having firſt formed the earth, and the heavens, and the waters, and fire, and air, produced a being called *Burmha*, a dewtah, or object of worſhip, for the creation of all beings, p. 99.

But according to the Inſtitutes of Menu, tho' this Birmha was the immediate author of four difent races of men, or caſts, of which an account will be given hereafter, he produced another perſon called *Menu*, who is repreſented as having dictated theſe Inſtitutes, for the production of other beings. "Having" he ſays, p. 6, "divided his own ſubſtance, the mighty power became half male and half female, and from that female he produced *Viraj*. Know me to be that perſon whom the male Viraj produced by himſelf, me the framer of all this viſible world. It was I who, deſirous of giving birth to a race of men, firſt produced ten lords

of

of created being, eminent in holineſs, *Mariſhi*, *Atri*, *Angiras*, *Palaſtya*, *Pulaha*, *Cratu*, *Prachitas*, or *Darcha*, *Vaſiſhtha*, *Bhrigu*, and *Narada*. They, abundant in glory, produced ſeven other Menu's, together with deities, and the manſions of deities, and *Maharſhis*, or great ſages, unlimited in power, benevolent genii, and fierce giants, blood thirſty ſavages, heavenly quiriſters, nymphs, and demons, huge ſerpents, and ſnakes of ſmaller ſize, birds of mighty wing, and ſeparate companies of *Pitris*, or progenitors of mankind, lightnings and thunderbolts, clouds and coloured bows of Indra, falling meteors, earth rending vapours, comets and luminaries of various degrees, horſefaced ſylvans, apes, fiſh, and a variety of birds, tame cattle, deer, men, and ravenous beaſts, with two rows of teeth, ſmall and large reptiles, moths, lice, fleas, and common flies, with every biting gnat, and immoveable ſubſtances of diſtinct ſorts. Thus was this whole aſſemblage of ſtationary and moveable bodies framed by thoſe high minded beings, thro' the force of their own devotion, and at my command with ſeparate actions allotted to each." p. 6.

According to other accounts, the Supreme Being reproduced himſelf, not in one form only, viz. that of Birmha, but in three, viz. *Birmha*, with a power of creating, *Vichnou*, with that of preſerving, and *Sieb* that of deſtroying, the laſt being ſometimes called

called *Iſuren* and alſo *Ruddery (Lord*, p. 50) All the three are by the Malabarians called *Dirumurtigoi. (Phillip's account of Malabar*, p. 4.)

Vichnou, the ſecond perſon in this Hindoo trinity, is ſaid to have undergone nine ſucceſſive incarnations, to deliver mankind from ſo many perilous ſituations. The firſt they ſay was in the form of a lion, the ſecond of a hog, the third a tortoiſe, the fourth a ſerpent, the fifth that of Bramin, (a dwarf, a foot and a half high) the ſixth a monſter, viz. half man and half lion, the ſeventh a dragon, the eighth a man born of a virgin, and the ninth an ape. Bernier adds a tenth, which is to be that of a great cavalier, *(Voyage*, vol. 2, p. 142*)* A very particular and a very different account of theſe transformations is given by Mr. Sonnerat *(Voyages*, vol. 1, p. 158, &c.) with curious repreſentations of each of them.

Mr. Holwell's account, which he ſays he found in the Shaſtah, is very different from that given above, and is as follows: "The eternal one formed other beings in part of his own eſſence" (but he mentions no other ſource of being) "firſt *Birmah*, *Biſtnoo*, and *Sieb*. To Birmah he aſſigned the power of government and glory, to Biſtnoo works of tenderneſs and benevolence, to Sieb works of terror, ſeverity and deſtruction. He then formed *Moiſaſoor*, and the *Debtah logue*, or the angelic hoſt,

hoſt, ſubjecting them to Birmah, whom he alſo conſtituted his vicegerent in heaven, and Biſtnoo and Sieb his coadjutors."

"After this, part of the angelic hoſt rebelled, and were driven from the face of God; but, at the interceſſion of the remaining faithful bands, he ſoftened the rigour of his ſentence, and inſtituted a courſe of purgation. This being intimated to them by Birmah, they received it with gratitude, except the leaders, who in time regained their influence over the reſt, and confirmed them in their delinquency: At laſt *Bouannee Drugah*, one of the Hindoo deities, is to deſcend on the earth, and to deſtroy Moiſaſoor and his adherents. Theſe fallen ſpirits are thoſe that now animate the bodies of men, animals, and vegetables" (*Intereſting Hiſtorical Events*, vol. 2, p. 8, 10, 35, 192.)

According to Mr. Dow, the author of the Bedang maintains that the world was created by God out of nothing, and that it will again be annihilated, p. 53. But both theſe accounts differ ſo much from thoſe contained in the writings of the Hindoos, that have lately been tranſlated, all of which repreſent the creation as an emanation from the ſubſtance of the deity, that I am not diſpoſed to pay much regard to them. The account of the fallen angels is peculiar to Mr. Holwell. Other

accounts of the creation may be ſeen in Mr. Sonnerat, vol. 1, p. 281.

From the idea of the neceſſity of the mutual action of the male and female principles to the production of all beings, the Hindoos, like the Egyptians, were led to form a very indecent repreſentation of the creative power, who as La Croze ſays, p. 275, "containing within himſelf; all the principles of the creatures, and the reality of the two ſexes, ſeparated them within himſelf, and therefore under this figure, called *lingam*, repreſenting the male and female organs, they denote the creator; and their moſt ſolemn worſhip is preſented to him under this form." It is remarkable, however, that it is the third perſon in their trinity, or the deſtructive and not the generative power, that is particularly worſhipped under this form.

Since it will not be denied in this part of the world, that the whole of this ſyſtem, the particulars of which I have only begun to develope, was the mere creature of imagination, there would ſurely have been more wiſdom in ſaying leſs on a ſubject concerning which nothing can be known. And ſuppoſing Moſes to have written without any inſpiration, his ſyſtem has this to recommend it, that, beſides being very conciſe, it is not, like this, built on arbitrary and fanciful ſuppoſitions. It repreſents the Supreme Being producing all things not from

from his own ſubſtance, but from nothing, with as much eaſe as if it had been effected by a mere word of command; and this exertion of power was immediately from himſelf, without the previous ſubſtitution of any other Beings, or dividing himſelf into three, or any number of parts, for the purpoſe of creating or governing the world, and ſuperintending all the changes that take place in it. If, as Mr. Langles ſays, there be *ſublimity* in the Hindoo ſyſtem, there muſt be more of it in that of Moſes, becauſe it is equally great in the effect, and far more ſimple in the cauſe, and the operation. It exhibits one great object of our regard, and not a multiplicity of them, in which the idea of the ſublime is loſt by the diviſion. They who ſuppoſe it neceſſary, or convenient, for the Supreme Being to employ inferior agents in the works of creation and providence muſt have a leſs exalted idea of him than they who believe that, without any thing like fatigue, or occaſion for repoſe, he himſelf originally formed, and conſtantly conducts, the whole.

The Hindoos, however, conceive that there is more of dignity in the Supreme Being doing nothing himſelf, but rather employing inferior agents. The bramins of Malabar told Mr. Lord, that it did not become the majeſty of God to demean himſelf ſo much as to make the creatures, when

when he could do it by his miniſters, p. 49. But if a great prince could with perfect eaſe, and without the leaſt fatigue, do all the buſineſs of a great empire himſelf, it would certainly give us a higher idea of his power and capacity; and if the work had great utility for its object, that conduct would not ſuggeſt the idea of meanneſs, but of the greateſt benevolence. They are little minds who reaſon like theſe bramins.

In the Inſtitutes of Menu, we have the following ſublime idea (if ſuch language muſt be applied to extreme abſurdity) of the ſucceſſive revolutions in the ſyſtem of things. "He whoſe power is incomprehenſible, having thus created both me, and this univerſe, was again abſorbed in the Supreme ſpirit, changing the time of energy for a time of repoſe. When that power awakes, then has this world its full expanſion; but when he ſlumbers with a tranquil ſpirit, then the whole ſyſtem fades away. For when he repoſes in a calm ſleep embodied ſpirits, endued with principles of action, depart from their ſeveral acts, and the mind itſelf becomes inert; and when they are once abſorbed in that ſupreme eſſence, then the divine ſoul of all beings withdraws its energy, and placidly ſlumbers. Thus that immutable power, by waking and repoſing alternately, revivifies and deſtroys in eternal ſucceſſion, this whole aſſemblage of locomotive and immoveable creatures," p. 7, 8. That

That we may form ſome idea of the *time* that intervenes between theſe alternate creations and diſſolutions of all things, we have, from the ſame authority, an account of the diviſion of time as it reſpects different orders of beings. "A month of mortals is a day and a night of the *Pitri's*, or patriarcs inhabiting the moon. A year of mortals is a day and a night of the gods, or regents of the univerſe round the north pole. Twelve thouſand divine years is called the age of the gods, and a thouſand ſuch years is a day of Brahma. His night has equal duration. At the cloſe of his night, having long repoſed, he awakes, and awaking exerts intellect, or reproduces the great principle of animation. The intellect called into action by his will to create worlds performs again the work of creation. The age of the gods, or twelve thouſand of their years, being multiplied by ſeventy one, conſtitutes a *menwantara*, or the reign of a Menu. Theſe are numberleſs menwantara's, creations alſo, and deſtructions of worlds innumerable. The Being ſupremely exalted performs all this as if in ſport again and again," p. 9, &c.

According to Mr. Dow, the Bedang teaches that when the four jugs have revolved, Rudder, with the ten ſpirits of diſſolution, will roll a comet under the moon, that will involve all things in fire, and reduce the world to aſhes. God will then exiſt

iſt alone, for matter will be totally annihilated, p. 48. The author of Neadirſen, he ſays, maintains that the world is ſubject to ſucceſſive diſſolutions and renovations at certain ſtated periods. He divides theſe diſſolutions into the leſſer and the greater. The leſſer diſſolution will happen at the end of a revolution of the jugs. The world will then be conſumed by fire, and the elements will be jumbled together; and after a certain ſpace of time they will again reſume their former order. When a thouſand of theſe ſmaller diſſolutions have happened, a *Mapherley*, or great diſſolution, will take place. All the elements will then be reduced to their original *purmans*, or atoms, in which ſtate they will long remain. God will then from his mere goodneſs and pleaſure, reſtore *biſheſh*, or plaſticity. A new creation will ariſe, and thus things have revolved in ſucceſſion from the beginning, and will continue to do ſo to eternity, p. 72.

If we aſk for ſome authority for this wonderful ſcheme, the learned bramins are entirely ſilent. It is a ſcheme of mere fancy. But overlooking this objection, there is certainly more of dignity, and the true ſublime, in the doctrine of the ſcriptures, which repreſent the Divine Being as *never ſlumbering or ſleeping*, that the work of creation, whether it had a beginning, or was, like its author, from all eternity, is for ever progreſſive; continually

ally advancing from imperfect to perfect, and that the object of the whole is not the ſport of the creator, but the happineſs of the univerſe.

That different accounts of ſo complex and fanciful a ſyſtem as that of the Hindoos ſhould be given by different bramins will not be thought extraordinary, and therefore the veracity of travellers, who had no apparent motive to falſify, and yet give different repreſentations of it, is not haſtily to be called in queſtion.

According to Mr. Lord, p. 47, the firſt human pair had four ſons, each deſtined to a different profeſſion; but their wives had a ſeparate creation, each of the ſons being ordered to proceed in a different direction, where they met with them, and then returned to their parents. After this their poſterity becoming very wicked, the Supreme Being deſtroyed them by an univerſal deluge. After this, there iſſued from the two ſides of Brahma, who experienced all the pains of parturition, another man called *Manou*, and another woman, who had three ſons and three daughters; and from them the world was peopled anew, p. 57. Here are evident traces of Noah and his three ſons.

The Hindoo account of the creation is not more fanciful than other articles of their philoſophy. From them it is probable that the Weſtern nations derived their idea of *two principles in man*, and even that

that of a diviſion of the intellectual principle into two parts. This doctrine, and that of the relation of thoſe principles to the great ſoul of the univerſe, is contained in the following paſſage of the Inſtitutes of Menu, p. 346. " That ſubſtance which gives a power of motion to the body, the wiſe call *eſchetraynja*, or *jevatman*, the *vital ſpirit*, and that body which thence derives active functions they name *bhutatman*, or *compoſed of elements*. Another internal ſpirit, called *Mahat*, or the *great ſoul*, attends the birth of all creatures embodied, and thence in all mortal forms is conveyed a perception either pleaſing or painful. Thoſe two, the vital ſpirit, and reaſonable ſoul, are cloſely united with the five elements, but connected with the Supreme Spirit, or divine eſſence, which pervades all beings, high and low. From the ſubſtance of that Supreme Spirit are diffuſed, like ſparks from fire, innumerable vital ſpirits, which perpetually give motion to creatures exalted and baſe."

The great ſuperiority of the ſpiritual to the corporeal part of man is the fundamental doctrine of the Hindoo ſyſtem; and hence the ſatisfaction the Hindoos always expreſs on the ſeparation of them. The contempt for the body is ſtrongly expreſſed in the following paſſage of the Inſtitutes. " A manſion with bones for the rafters and beams, with nerves and tendons for cords, with muſcles and blood

blood for mortar, with ſkin for its outward covering, filled with no ſweet perfume, but loaded with feces and urine; a manſion infeſted by age and by ſorrow, the ſeat of malady, harraſſed with pains, haunted with the quality of darkneſs, and incapable of ſtanding long; ſuch a manſion of the vital ſoul let its occupier always chearfully quit," p. 155.

The followers of Fo alſo regard the body with great contempt, and neglect the preſervation of it. They therefore often kill themſelves. The people of Siam think ſuicide an advantage to the ſoul, and often hang themſelves on a tree called *Ton-po* (*Ezourvedam*, vol. 2, p. 40.)

From the Indian philoſophy it is probable that the Manicheans had their idea of an original difference in ſouls, ſome being neceſſarily good, and others bad. For this is clearly expreſſed in the following paſſage of the Inſtitutes of Menu, p. 5. "In whatever occupation the Supreme Being firſt employed any vital ſoul, to that occupation the ſame ſoul attaches itſelf ſpontaneouſly, when it receives a new body, again and again. Whatever quality, noxious or innocent, harſh or mild, unjuſt or juſt, falſe or true, be conferred on any being at its creation, the ſame quality enters it of courſe on its future births."

That all nature is animated, and that the ſouls which animate the loweſt forms of things are capable of

riſing to the higheſt ſtate, is aſſerted in this work. "The ſouls that animate worms and inſects, ſerpents, moths, beaſts, birds and vegetables, attain heaven by the power of devotion," p. 340.

The Hindoo philoſophy of the phyſical or corporeal world is not more rational than that of the intellectual. According to the Veda's, the moon is much higher than the ſun. (*Ezourvedam*, vol 1. p. 260) According to Mr. Bernier, the Veda's teach that a certain dewtah, a kind of corporeal divinity, ſeizes on the ſun at the time of an eclipſe; that the ſun, tho' himſelf a dewtah, is then in great pain and anguiſh, and that prayers, bathing and alms, are the means of effecting his deliverence. Alms given at that time, they ſay, are worth a hundred times as much as if they were given at any other. Accordingly, he ſaw a river crouded with people of all ranks, bathing at the time of an eclipſe, and throwing water towards the ſun, vol. 2, p. 107.

The Hindoos ſay that the general ſyſtem conſiſts of fourteen *Bhooboons*, or ſpheres, ſeven below, and ſix above that of the earth. The ſeven inferior worlds are inhabited by an infinite variety of ſerpents, deſcribed in every monſtrous form that the imagination can ſuggeſt. The earth is called *Bhoor*, and mankind who inhabit it *Bhoor logue*. The ſpheres gradually aſcending from thence are *Bobur*, whoſe inhabitants are called *Bobur logue*, thoſe of the

the ſecond *Sweigeh logue*, thoſe of the third *Mahur logue*, thoſe of the fourth *Junney logue*, thoſe of the fifth *Juppeh logue* and thoſe of the ſixth *Suttee logue*.

The *Bobur* is the vault of the viſible heavens, in which the ſun, moon and ſtars are placed. The *Sweigeh* is the firſt paradiſe, and general receptacle of thoſe who merit a removal from the lower earth. The *Mahur logue* are the Faquirs, and ſuch perſons as by the dint of prayer have acquired an extraordinary degree of ſanctity. The *Junneh logue*, are alſo the ſouls of pious and moral men; and beyond this ſphere they are not ſuppoſed to paſs without ſome uncommon merit and qualifications. The ſphere of *Juppeh* is the reward of thoſe who have all their lives performed ſome wonderful act of penance and mortification, or who have died martyrs for their religion. The *Suttee* or higheſt ſphere, is the reſidence of Birmah, and his particular favourites. This is the place of deſtination for thoſe men who have never uttered a falſehood during their whole lives, and for thoſe women who have voluntarily burned themſelves with their huſbands. (*Preface to the Gentoo Laws*, p. 45.) Theſe different ſpheres, or worlds, the Hindoos ſuppoſe to be connected by a mountain, which they call *Mercu*, and of which they relate many wonders. (*La Croze*, p. 283.)

In

In this earth, they ſay, there are ſeven continents, or great portions of land, called *deeps* or *dwips*, and not ſo diſtant but they have ſome communication. For according to the pundits who compiled the Gentoo laws, the bird *Keraer* brought a man from the *Shakud deep*, which is the ſixth in order, and caſt him down on the *Jumboo deep*, the firſt in order, or that which the Hindoos inhabit, and the tribe that ſprung from him they call *Deioul*. The length of the Jumboo deep they make to be a hundred thouſand *Joojun*, that of the next twice as much, the next in the ſame duplicate proportion, till we come to the laſt, which they ſay is ſixty-four times as large as this. (*Code of Gentoo Laws*, p. 104.)

Theſe deeps, or continents, they ſay are ſurrounded by as many ſeas, one of which is of milk, another a ſolution of ſugar, and others conſiſting of other liquors, (*La Croze*, p. 284) and according to them the water of our ſea was once ſweet, but having been drunk by *Ageſta*, and voided in the form of urine, it became ſalt. (*Ezourvedam*, vol. 1, p. 26.)

We are not to conſider all the popular notions of the Hindoos as parts of their religion, and therefore I do not give the following account of the *Amroutan* as ſuch; but it is amuſing, as it ſhews the wonderful powers of their imagination, and the eaſineſs

eaſineſs of their faith. The gods and the giants having applied to Vichnou for directions to procure the Amroutan (a liquid the drinking of which gives immortality) he bad them take the mountain *Mondora*, and taking the ſerpent *Bachaki* for a cord, to churn the ocean. In attempting this the mountain ſunk, on which the god Vichnou transformed himſelf into a tortoiſe, and raiſed the mountain, by getting under it; and there it ſeems he continued ſome time. For they ſay that the friction given to him by the whirling round of the mountain in the operation of churning made him ſleep, while the motion it gave to the ocean is the cauſe of its flux and reflux, which continues tho' the churning has long ceaſed. The firſt effect of this operation was the production of a fine horſe, after that came two beautiful women, whom Vichnou took to himſelf, and at length came the Amroutan. The giants, however, were cheated of their ſhare of it by the gods, and attacked them; but having the diſadvantage of being mortal, they were put to flight, ib. vol. 1, p. 53, 69.

Having given this account of the phyſical ſyſtem of the Hindoos, I ſhall add a curious ſpecimen of their *Metaphyſics*, and that from the firſt authority, the Inſtitutes of Menu, which abounds with matter not at all more intelligible then this; but my readers muſt not expect from me any elucidation of it.

" From

" From the ſupreme ſoul" as quoted before " he drew forth mind, exiſting ſubſtantially, tho' unperceived by ſenſe, immaterial; and before mind, or the reaſoning power, he produced conſciouſneſs, the internal monitor, the ruler. And before them both he produced the great principles of the ſoul, or firſt expanſion of the divine idea, and all vital forms, endued with the three qualities of goodneſs, paſſion, and darkneſs, and the five perceptions of ſenſe, and the five organs of ſenſation. Thus, having at once pervaded with emanations of the ſupreme ſpirit the minuteſt portions of ſix principles, immenſely operative, conſciouſneſs, and the five perceptions, he framed all creatures. And ſince the minuteſt particles of viſible nature have a dependance on theſe ſix emanations from God, the wiſe have accordingly given the name of *Sariſa*, or *depending on ſix*, to his image or appearance in viſible nature. Thence proceed the great elements, endued with peculiar powers, and mind, with operations infinitely ſubtil, the unperiſhable cauſe of apparent forms. This univerſe, therefore, is compacted from the minute portions of theſe ſeven divine and active principles, the great ſoul, or firſt emanation, conſciouſneſs, and five perceptions, a mutable univerſe from immutable ideas. Among them each ſucceeding element acquires the quality of the preceding, and in as many degrees as each of them

them is advanced, with ſo many properties it is ſaid to be endued," p. 3, 4.

We need not look into the writings of Moſes, or any of the books of the Old Teſtament, for paſſages to compare with this. They contain nothing of the ſame kind. All the philoſophy of the ſcriptures conſiſts of ſuch popular ideas as in common diſcourſe are adopted even by modern philoſophers, as that the earth is at reſt, that the ſun riſes and ſets, and that it is the heart of man, or ſomething within him, that feels, thinks, &c. The ſcriptures give no idea of a ſoul that had exiſted before the body, or that will, or can, ſubſiſt and act independently of it. According to Moſes, God made man of the *duſt of the earth*, and afterwards put *breath*, or *life*, into him; and when he dies he is ſaid to *return to the duſt out of which he was formed.* Nothing is there ſaid of other ſpheres, other worlds, other continents, or other ſeas; or indeed of any thing that properly falls within the province of philoſophy. The ſcripture contains a ſyſtem of pure *religious faith*, teaching us our duty in this life, and our expectations with reſpect to another, to which we are to be raiſed at a future period. On every other ſubject, we are left to our own ſpeculations.

Wild and confuſed as is the Hindoo account of the origin of the univerſe, it is far preferable

to

to that which was generally adopted by the Greeks, whether it was properly their own, or, as it is thought, derived to them from the Egyptians, from whom they received the elements at leaſt of their theology and mythology.

According to the Hindoos, the world had a creator; but according to the Greeks it had none. The matter out of which it aroſe was from eternity, and all things aſſumed their preſent forms in conſequence of the operation of the preſent laws of nature, which alſo, it was taken for granted, had always been the ſame, and had no more any author than matter itſelf, notwithſtanding they bear the marks of the moſt exquiſite deſign. It ſeems never to have occurred to theſe *philoſophers*, as the authors of this ſyſtem were called, that ſuch powers as thoſe of gravitation, magnetiſm, &c. could not have been aſſumed by matter itſelf; but muſt have been imparted *ab extra*, and by ſome being who muſt have had the ſkill to adapt them in the wonderful manner in which they are adapted, to one another, ſo that the preſent ſyſtem ſhould have been the reſult of their joint operation.

But admitting theſe utterly inadmiſſible things, viz. the ſelf exiſtence of matter, and of the general laws to which it is now ſubject, how could ſuch a wonderful and harmonious ſyſtem as the preſent ariſe from theſe principles? The cleareſt account

count of this ſyſtem is given by Diodorus Siculus, and it is briefly as follows. At firſt the whole maſs of matter, out of which the forms of all things were derived, was in a ſtate of *chaos*, and its parts in continual motion, in conſequence of which the lighter parts diſengaged themſelves from the heavier; the particles of fire, of which the ſun and other heavenly bodies conſiſted, taking the higheſt place, the air the next, and water and earth the loweſt. Then the action of the hot ſun upon the moiſt earth produced ſuch a frothy ſurface as we now ſee on marſhy ground; and by this means were formed the germs of all living creatures; thoſe in which heat prevailed riſing into the air, in the form of birds; while thoſe which had more of an earthly nature became men, quadrupeds, and reptiles; and thoſe in the conſtitution of which water prevailed were fiſhes. But when the earth was thoroughly dried, this production of living creatures ceaſed, and the races of them were continued in the method of natural generation.

I need not, ſurely, obſerve how wretchedly lame and abſurd this ſyſtem is, in all its parts; and yet, as an evidence of its truth and probability, it was alleged that an infinite number of rats are ſtill produced by the heat of the ſun in Egypt, at the annual inundation of the Nile. Thus mankind, inſtead of improving upon the ſyſtem of Moſes,

by the exerciſe of their reaſon on this great ſubject, wandered farther and farther into the regions of improbability and abſurdity ; and the wiſeſt of the Grecian philoſophers, of whoſe different ſects this was the principal object, never acquired more light with reſpect to it.

How far the Greeks in the time of Homer and Heſiod had loſt ſight of every thing rational and ſublime in religion, we ſee in their poems. The coſmogony of Heſiod is that of the formation of the world without any ſupreme mind, and therefore does not deſerve to be particularly deſcribed. Theſe poets were not the authors of the ſyſtem that we find in their writings. They aſcribed nothing to their gods, but ſuch actions as were generally thought to be agreeable to their natures ; and it is remarkable that neither in Heſiod nor Homer do we find any trace of ſentiments ſo ſublime as thoſe of the Hindoos, eſpecially that of a ſelf exiſtent intelligent principle. Their gods had all perfectly human, and very imperfect, characters, and even Jupiter the chief of them, only excelled in ſtrength ; and was himſelf, as well as the reſt, ſubject to a *fate*, of which no account is given ; but whatever was thus fated to come to paſs, they could not prevent.

Theſe gods take different ſides, ſome that of the Greeks, and others that of the Trojans. Their paſſions

paſſions are as violent, and their language as intemperate, as thoſe of any men. They deceive and circumvent one another, they perſonally engage in the battles that were fought, and one of them, a female, is wounded.

Such, however, was the popular religion of the Greeks and Romans; and how could it contribute to elevate the mind, or purify the morals? And yet in the courſe of many ages they never acquired any better principles; and at length it was the preaching of a carpenter, and fiſhermen, and not the inſtruction of philoſophers, that overthrew this monſtrous and long eſtabliſhed ſyſtem.

SECTION VI.

Of the Hindoo Polytheiſm, and Idolatry.

MR. LANGLES ſays (*Preliminary Diſcourſe*, p. 147) "we muſt take care not to charge the Hindoos with *polytheiſm*." Mr. Holwell alſo ſeverely cenſures modern writers for repreſenting them as *groſs idolaters* vol. 1, p. 6. "I am amazed" he ſays, p. 11 "that we ſhould ſo readily believe the people of Indoſtan a race of ſtupid idolaters." Mr. Dow gives the ſame favourable idea of the

the Hindoo worſhip. "Let us reſt aſſured," he ſays, p. 83, "that whatever the external ceremonies of religion may be, the ſame infinite Being is the object of univerſal adoration."

But on whatever principles this is advanced, it will exculpate all the heathen world, in all ages, from the ſame charge. It is true that the Hindoos acknowledge one Supreme Being, from whom all power is derived. But they ſuppoſe that the immediate government of the world is placed by him in other hands. To theſe inferior deities their prayers and religious ſervices are naturally addreſſed; and this worſhip is encouraged, and enjoined, in their ſacred books.

Mr. Dow ſays, p. 76, "the veneration for different objects, as portions of God, ariſes in the common Indians to an idea of ſubalternate intelligences; but the learned bramins with one voice deny the exiſtence of inferior divinities; and indeed all their religious books of antiquity confirm this aſſertion." That any perſon really converſant with the writings of the Hindoos ſhould aſſert this will appear not a little extraordinary, after reading the extracts that I ſhall give from ſome of their books, of unqueſtionable antiquity and authority. Some bramins, no doubt, may be unbelievers in the general ſyſtem, or even Atheiſts. There are ſuch among chriſtians, and chriſtian miniſters; but this has

has nothing to do with the proper Hindoo theology, in theory or practice.

According to their ſyſtem "there ſprung from the Supreme Being, as emanations of his divinity, an infinite number of ſubaltern deities and genii, of which every part of the viſible world was the ſeat and temple. Theſe intelligences did not barely reſide in each part of nature. They directed its operations, each element being under the guidance of ſome being peculiar to it," *(Northern Antiquities,* vol. 1, p. 79.) Theſe inferior gods being conceived to be of different characters and diſpoſitions, it was natural for their worſhippers to adopt different methods of deprecating their anger, and ſoliciting their favour. Hence have come a great variety of whimſical and abſurd rites; and it had been well if this had been all. But ſo depraved as the opinions of men were of the objects of their worſhip, that rites of the moſt cruel and dreadful nature have been deemed neceſſary to gain their favour, while others of them have been ſuppoſed to be gratified by rites of the moſt impure kind. That this was the caſe with the Egyptians, all the ancient inhabitants of Paleſtine, the Chaldeans, the Greeks, and the Romans, cannot be denied; and it is no leſs the caſe with the Hindoos, not only according to the accounts of travellers, but their own ſacred books; and the number

number of their gods exceeds that of any other people that we are acquainted with.

The veneration of the Hindoos for the images of their gods makes them chargeable with *idolatry*, as well as with *polytheiſm*, if there be any ſuch thing in the world. Their learned bramins indeed ſay, that they do not worſhip the viſible idol, but the inviſible being repreſented by it. The ſame is ſaid by perſons of intelligence in every country. But if the common people thought ſo, they might ſoon be brought to worſhip an inviſible and omnipreſent being without an image, which bears no reſemblance to him, and with which he is no more preſent than to any thing elſe. That the mere wood, or ſtone, of which the image conſiſts, has any extraordinary power, was never ſuppoſed by any idolater; but they imagine that, after ſome form of conſecration, the powers of the being to whom it is dedicated are brought into it, and then they pay it the ſame reſpect as if the ſuperior being himſelf, in any other form, was before them.

Sir William Jones ſays (*Diſſertations relating to Aſia*, vol. 1, p. 53) that "the whole crowd of gods and goddeſſes in ancient Rome, and modern Varanes, mean only the powers of nature, and principally thoſe of the ſun, expreſſed in a variety of ways, and a multiplicity of fanciful names." But it is of no conſequence whatever what has been the theoretical

theoretical origin of the heathen worſhip. Thoſe different powers, or the ſame power under different names, have actually become, in the ideas of the worſhippers, ſo many different perſons, to whom they aſcribe different attributes. They addreſs them in different ways, and attend upon them with different rites; ſo that to every real purpoſe they are to them quite different gods.

Beſides the families of the firſt gods, ſays La Croze, p. 281, which are ſufficiently numerous, the Hindoos have a prodigious number of inferior divinities, many millions in all. They pray, ſays Mr. Lord, to different deities according to their different occaſions. To attain a happy marriage they pray to *Hurmount*, on taking a journey to *Gunnes*, in ſickneſs to *Begenaut*. Soldiers pray to *Bimahem*, the wretched to *Syer*, and the fortunate to *Nycaſſer*, &c. If this be not polytheiſm, I do not know what is ſo.

It has been ſaid that the Hindoos conceive all the parts of nature to be animated, even rocks and ſtones. It has been no uncommon thing for particular ſtones to be thought to conceal divinities; and on this idea they have become objects of worſhip. The principal deity of the ancient Arabs, called *Dyſares*, was a black ſtone, ſquare, but not regular, four feet high and two feet broad, (*Jablonſki's Pantheon Ægyptiorum*, vol. 1, p. 81)

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The Hindoos, ſays Tavernier, vol. 2, p. 416, commonly have in their pagoda's a round ſtone, brought from the Ganges, which they worſhip as a god; and one of their caſts commonly wear ſmall round ſtones about their necks, and which they put to their breaſts when they pray. Rocks and mountains are alſo objects of veneration to the votaries of Lama (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 2, p. 187.) Pietro della Valle ſays, p. 52, that the idol called Mahadeo, is a pillar of ſtone, thicker below than at the top. In another temple which he viſited the idols were two ſtones, ſomewhat long, like the ancient *termini*, or landmarks, and painted. "All theſe idols," he ſays, "are ſerved, adored, perfumed, offered to, and waſhed every day, as for pleaſure (for the Indians take much pleaſure in bathing often) by the bramins, who aſſiſt at this ſervice with much diligence," p. 59.

The Chingala's of Ceylon worſhip a tree called *Bogaha*, in the form of which they believe that Budda was manifeſted (*Ezourvedam*, vol. 2, p. 47.) Under this tree they light lamps, and place images. *Delaport's voyages*, vol. 3, p. 395.)

Notwithſtanding the general opinion that Brahma, Vichnou, and Sieb, had the ſame origin, and bear the ſame relation to the Supreme Being, ſome of the Hindoos attach themſelves to one and others to another of them, and the generality only worſhip

ſhip one of the three. (*Sonnerat*, vol. 1, p. 51.) They even ſay that theſe divine perſonages quarrelled and fought, that during the battle the earth trembled, and the ſtars fell from the firmament ib. p. 152. The worſhippers of Vichnou and thoſe of Sieb, or Iſuren, joined, and maſſacred thoſe of Birmhah p. 197, 205. Nay the worſhippers of *Chiven*, which is another name for Sieb, acknowlege no other god, and conſider Birmah and Vichnou as creatures compared to him, p. 17. They have even ſuch a contempt for him, that they bathe and purify themſelves after hearing the name of Vichnou p. 198. Others, however, think that Chiven and Vichnou are only different attributes of the ſame god p. 198. It is Chiven that is worſhipped under the form of *lingam*, and Vichnou is the only god to whom they offer bloody ſacrifices. His victims are cocks and kids, p. 157.

Mr. Sonnerat ſays that, beſides thoſe whom they place in the rank of gods, they have *ſaints*, whoſe pictures they place in their temples, and that they addreſs prayers to them as well as to the gods p. 188. A particular hiſtory of ſeven of the Hindoo ſects may be ſeen in Philips's account of Malabar, p. 34. The Lama of Tibet told Mr. Bogle that he worſhipped three of the Hindoo gods, but not their inferior deities, (*Sketches relating to the hiſtory &c. of the Hindoos, Vol.* 2. p. 209.)

Theſe, it will be ſaid, are the accounts of travellers. But in the ſacred books of the Hindoos mention is made of various divinities beſides the Supreme Being. The worſhip of the ſun, ſays Sir William Jones, is principally recommended in the Veda's. *(Diſſertations relating to Aſia*, Vol. 1. p 481*)* The inſtitutes of Menu ſay p. 4. "The Supreme Being created an aſſemblage of inferior deities, and divine attributes, and pure ſouls, and a number of Genii exquiſitely delicate." In this work mention is made, p 351, of "orders of demigods that are wafted in airy cars, genii of the ſigns and lunar manſions, and *Daitya's*, or the offſpring of Diti."

The worſhip paid to the manes, or anceſtors, is a great article in the ſyſtem, and is mentioned in almoſt every page of the Inſtitutes. Of them it is ſaid, p. 78, that "they are pleaſed with an oblation in empty glades, naturally clear, or the banks of rivers, and in ſolitary ſpots."

Even penances are ſaid to be performed by deities as well as holy kings, p. 336. They are ſaid to have taken oaths for the purpoſe of judicial evidence p. 204; and exactly as was practiced by the heathens in the weſtern world, magiſtrates are directed in the code of Gentoo laws, "whatever country they ſhall conquer, to pay worſhip to the Dewtah of

of the country, and to give much effects, and money to the bramins of that province." p 115.

A number of Hindoo deities are mentioned in the following directions given to the bramins in the Inſtitutes of Menu. " In his domeſtic fire for dreſſing the food of all the gods, after the preſcribed ceremony, let a bramin make an oblation each day to theſe following divinities, firſt to *Agni* god of fire, and to the lunar god, ſeverally, then to both of them at once; next to the aſſembled gods, and afterwards to *Dhanwantari*, god of medicine, to *Cuhu*, goddeſs of the day, when the new moon is diſcernible, to *Anumati*, goddeſs of the day after the oppoſition, to *Prayapati*, or the lord of creatures, *Dyava*, and *Prithivi*, goddeſſes of ſky and earth, and laſtly to the fire of the good ſacrifice. Having thus with fixed attention offered clarified butter in all quarters, proceeding from the Eaſt in a Southern direction, to *Indra*, *Yama*, *Varuna*, and the god *Soma*, let him offer his gift to animated creatures; ſaying, I ſalute thee Maruts, or winds. Let him throw dreſſed rice near the door, ſaying, I ſalute the water gods in water; and on his peſtle and mortar ſaying, I ſalute the gods of large trees. Let him do the like in the North Eaſt, or near his pillar, to *Sri*, the goddeſs of abundance; in the South Weſt, or at the foot of his bed, to the propitious goddeſs *Bhadracali*, in the centre

centre of his manſion to Brahma, and his houſehold god. To all the gods aſſembled let him throw up his oblation in open air by day, to the ſpirits who walk in light, and by night to thoſe who walk in darkneſs." (p. 62)

All the neighbouring nations, whoſe religions have ſome affinity to that of the Hindoos, are polytheiſts. The Siameſe ſay that the reign of a deity is limited to a certain number of years, after which he ſinks into eternal repoſe, and another ſucceeds him in the government of the univerſe. Somonocodom, they ſay, was the laſt of them (*Jeſuits Account*, p. 289.)

The Chineſe, Sir William Jones ſays, had an ancient ſyſtem of ceremonies and ſuperſtitions, which the government and the philoſophers appear to have encouraged, which has an apparent affinity with ſome parts of the ancient Indian worſhip. They believe in the agency of genii and tutelary ſpirits preſiding over the ſtars, and the clouds, and over all the elements; which, like the Hindoos, they reckon five, and particularly over fire, the moſt brilliant of them. To theſe deities they offered victims in high places (*Diſſertations relating to Aſia*, vol. 1, 228.) If this be not a ſyſtem of polytheiſm, leading to every evil ariſing from polytheiſm elſewhere, I do not know how to define the word.

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In this reſpect it will hardly be pretended that the Hebrew inſtitutions were copied from thoſe of the Hindoos or the Egyptians. That there is but one God, the maker and governor of all things, and, without any viſible repreſentation, the ſole object of worſhip, is the great principle of the Hebrew religion; and in all the writings of Moſes it is held out as directly oppoſed to the polytheiſm and idolatry of all the neighbouring nations. The greateſt ſtreſs imaginable is laid on this article, and the Hebrew nation was evidently ſet apart by the Divine Being to be the great medium of his communications with mankind, and to bear their teſtimony againſt the univerſally prevailing corruption of true religion, which was then taking place; and it is evident from fact that nothing but ſuch a ſupernatural interpoſition as that which Moſes relates could have prevented that one nation from being contaminated with it.

The natural proneneſs of the Iſraelites to polytheiſm and idolatry appears in the moſt undeniable manner from the whole of their hiſtory. Their anceſtors were idolaters before their coming into Canaan, that part of the ſame family which remained in Meſopotamia continued to be ſo. The poſterity of Jacob were ſo in Egypt, and their predilection for that ſyſtem we ſee in the wilderneſs, and from the time of their ſettlement in the land

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of Canaan to the Babyloniſh captivity. Tho, in conſequence of ſeveral interpoſitions of divine power, they were occaſionally recovered from it, they relapſed again and again. What was it, then, what *could* it have been, that effected a radical cure of that propenſity, but ſome meaſure of the ſame kind that had from time to time given a check to it? Certainly it could not have been their own reaſon, or natural inclination, but a power which they could not control. And it has been by means of this one deſpiſed nation (for Jeſus, the founder of the chriſtian religion, was of it) that the knowledge of the one true God has been preſerved and propagated in the world to this very day. All nations that have not been, directly or indirectly, inſtructed by them are at this day idolators. It is to revelation only, and not to any exertion of human reaſon, that we are indebted for ſuch great and important light. This has been the only radical cure of this miſerable ſuperſtition, by which the world has been ſo long enſlaved, and from which have flowed the greateſt calamities.

There is ſomething ſo great and ſublime in the idea of *one mind* comprehending and governing this world, and much more the whole univerſe, that we cannot wonder that it was not long retained even by thoſe who had originally received it by tradition from preceding

preceding revelations, after divine communications had been long diſcontinued. Much leſs can we wonder that men ſhould never have diſcovered this great truth themſelves, or have recovered it after it had been loſt.

That there is one God, the original author of all things, was retained in the Eaſt, and eſpecially by the Hindoos ; but they thought there were many inferior deities preſiding over different parts of the ſyſtem. And when theſe inferior deities were conſidered as emanations from the great ſource of all being, we the leſs wonder at their becoming objects of adoration. The precept of Ormuſd, in ſome Extracts from the Zendaveſta, is " Adore all that I have created. It is the ſame as if you adored me," *(Annual Regiſter for* 1762, p. 119.) This authorizes the worſhip even of the inanimate parts of nature.

The ancient religion of the Northern European nations was, in ſeveral reſpects, ſimilar to that of the Eaſt; and there we find the acknowledgment of one Supreme God, with the worſhip of ſeveral inferior ones. Three deities, *Odin* the god of war, *Frea* his wife, and *Thor* the god of thunder, were the principal objects of worſhip to all the Scandinavians. The Danes paid the higheſt honours to Odin, the Norwegians and the people of Iceland to Thor, and the Swedes to Frea ; who they thought preſided o-

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ver the ſeaſons of the year, and beſtowed peace, fertility and riches. (*Northern Antiquities*, vol. 1, p. 97.)

Among all the *reaſons* for polytheiſm, the moſt curious that I have met with is the following of one of the ſpeakers of Plutarch is his treatiſe on the ceſſation of Oracles. "There is no ſuch thing in nature" he ſays, "as one man only, one horſe, one ſtar, one deamon. There is not in nature only one world."

In favour of polytheiſm, it is often ſaid to be mild and tolerant in its nature. The heathens in general, believing that every nation and diſtrict had its peculiar gods, and modes of worſhip, did not moleſt them in it; and when they were in any foreign country they did not ſcruple to conform to the religion of it. But they allowed no foreign religions at home. In Greece as well as at Rome, there were very ſevere laws on this ſubject, and any contempt expreſſed for the public religion was deemed unpardonable, as appeared in the caſe of Alcibiades. It was in conſequence of theſe ancient laws that the chriſtians were perſecuted by the early Roman emperors; while the Jews, being a foreign people, were allowed the profeſſion of their own religion.

The Egyptians were much divided among themſelves on the ſubject of religion, and the ef-

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ſects of their mutual animoſity were ſometimes unpleaſant. Herodotus ſays (Lib. 2, ſ. 42) the people of Thebes abſtain from ſheep, and ſacrifice goats, whereas the inhabitants of the Mendeſian nome abſtain from goats, and ſacrifice ſheep. Plutarch, in his treatiſe *De Iſide et Oſiride*, ſays "the Lycopolitans are the only people in Egypt who eat ſheep, becauſe the wolf, which they worſhip, does ſo; and in our times the Oxyrynchites (or thoſe of the city in which the pike is worſhipped) becauſe the Cynopolitans (or the inhabitants of a city in which the dog is worſhipped) ate that ſpecies of fiſh, caught the dogs, and killed them, and even ate of them, as at a ſacrifice. Thence aroſe a civil war, in which they did much miſchief to one another, till they were chaſtized by the Romans." He adds, "the greater part of the Egyptians worſhipping the animals themſelves, have not only made their religious worſhip a ſubject of ſcorn and deriſion; but while this practice makes ſome perſons extravagantly ſuperſtitious, it drives others to atheiſm."

According to the ſame author, there was much bigotry among the Perſians. The Magi, he ſays, deſcended from Zoroaſter, adored the hedghog, and other creatures, but had a deadly ſpite againſt water rats, and thought that man near to the gods who deſtroyed the moſt of them. (*Sympoſiacs*, qu. 5.)

Like the ancient Egyptians, the Hindoos, we have ſeen, quarrel with one another on account of their attachment to their different deities, eſpecially in Malabar. The worſhippers of Vichnou, ſays La Croze, and of Iſuren, condemn one another, and uſe different forms of prayer, which have no relation to one another, p. 256.

Mild as the religion of the Hindoos appears to be, and gentle as are their general manners, they can aſſume a very different character when their religion is concerned. It has been ſeen that the bramins exterminated the Sammanians, and the followers of Budda with fire and ſword, leaving none of them on the Weſt ſide of the Ganges. They call them atheiſts. (*Diſſertations relating to Aſia*, vol. 2, p. 265.) They conſider all thoſe who blaſpheme the divinity (by which they, no doubt, mean their own religion) as monſters, to be avoided with the utmoſt care, and ſay that the king ought to exterminate them (*Ezourvedam*, p. 274.) And when any Hindoo is converted to chriſtianity, he is not only baniſhed from his tribe, but abandoned to the inſults of the whole nation.

Similar to this was the treatment of thoſe who were excommunicated by the Druids. They were not only excluded from the ſacrifices, but deprived of the benefit of the laws. They were incapable of any employment, and their ſociety was avoided by

by all perſons. In what light the Gauls and Britons conſidered perſons of other nations, and other religions, is not ſaid.

The Hindoos regard all chriſtians with the greateſt abhorrence and deteſtation, as much below the loweſt of their own caſts. Mr. Sonnerat ſays, vol. 1, p. 194. "Nothing can reconcile the Hindoos to the European cuſtoms, and their hatred only increaſes by living with them. Some merchants only, more from intereſt than inclination, ſhew leſs averſion to ſtrangers; but the bramins, the penitents, and many others, have an invincible horror for every thing that reſembles the cuſtoms of Europeans."

According to ſome well informed travellers, the temper of the bramins in general is by no means amiable. They can be cruel and malignant where their religion is concerned. But I do not lay much ſtreſs on any thing not authorized by their Inſtitutions, ſince there may be bad men who profeſs the beſt religion. Of this we ſee examples enow among chriſtians. *(La Croze,* p. 296.) When the Hindoos converſe with Chriſtians on the ſubject of religion, they profeſs to believe that the Supreme Being is equally pleaſed with all religions, and intended that all the different modes of it ſhould be adopted by different nations.

It has been ſeen that all the Hindoos are by no means

means agreed on the ſubject of religion, and there are unbelievers among them as well as among the ancient heathens. La Croze ſays, p. 324, there are atheiſts in India, and treatiſes in defence of atheiſm. In a tract tranſlated from the Sanſcrit, in the *Diſſertations on the hiſtory, &c. of Aſia*, vol. 2, p. 103, mention is made of ſix atheiſtical ſyſtems of philoſophy. Mr. Dow ſays, p. 20, the Boad, or atheiſts, are the common enemies of every ſyſtem of religion. And the Malabarians, writing to the Daniſh miſſionary, ſay, there are among us men who live like brutes, without any religion at all. (*Phillips Account of Malabar*, p. 197.)

SECTION VII.

Of the Religion of Egypt.

THERE is no ancient nation from which Moſes can with ſo much probability be ſuppoſed to have borrowed any of his inſtitutions, civil or religious, as the Egyptians, among whom he was educated, and to whoſe rites it is evident that the Iſraelites were much attached. I ſhall therefore give a general outline of the religion of Egypt, extracted chiefly from that excellent work of Jablonſki,

lonſki, intitled *Pantheon Ægyptiorum.* This writer has been peculiarly happy in his inveſtigation of this very abſtruſe and difficult ſubject, as I think muſt be the opinion of all perſons who will read his work with attention. It is at the ſame time the moſt favourable account that has been given of this ſyſtem; and from his repreſentation of it, and of the changes it underwent, we ſhall clearly ſee not only the extreme improbability of Moſes having derived any lights from it, but alſo the great importance of revelation; ſince without it, the moſt intelligent of men, left to their own ſpeculations, gave into the greateſt abſurdities, and ſuch as were connected with cruel and obſcene rites, and conſequently great diſſoluteneſs of manners.

According to Jablonſki the knowledge and worſhip of the Supreme Being was long retained by the Egyptians, and they did not think, with the Stoics and others, that he was bound by any blind *fate*, independent of his own will. This ſupreme intelligence was denominated *Neitha*. The ſame, or his principal attribute, was alſo deſignated by the terms *Phthas*, and *Kneph* (Cnuphis) and in their hieroglyphics he was repreſented by a ſerpent. They had alſo an idea of a chaos of inert matter, out of which the Supreme Being formed all things. The origin of all things was alſo denominated *Athor*, called by the Greeks the *celeſtial Venus*.

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It ſeems to have been all nature or the powers of nature, perſonified.

In a courſe of time, however, the worſhip of the Supreme Being was neglected in Egypt, as well as in other parts of the world, and the regards of the people were confined to viſible objects, eſpecially the heavenly bodies, as having the moſt ſenſible influence on the earth, and on which their well being more immediately depended; and they worſhipped the ſun and moon under their proper names; that of the former *Phre*, and that of the latter *Io*. They alſo paid ſome worſhip to the ſtars, and the five planets. Theſe, together with the ſun and moon, were the *ſeven great gods* of Egypt, and when they are called *eight*, the Supreme Being was included with them. Theſe were the *Cabiri*, &c. of the Greeks. It is probable that the erection of obeliſks and pyramids, with which Egypt abounded, had ſome relation to the worſhip of the ſun, as alſo had the ſacred name conſiſting of *three letters*. Theſe Jablonſki ſuppoſes to have been *phre* abovementioned. But as the celebrated *triliteral name* among the Hindoos is *oum*, and *on*, was alſo at one time the name or title of the ſun in Egypt (whence we read of *the prieſt of On*, and a city of that name, called by the Greeks *Heliopolis*, ſacred to him) I rather think that *this* was the myſtical word in Egypt, as well as in Hindoſtan.

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In time, however, the worſhip of the ſtars and planets became confined to the prieſts, who applied the knowledge they had of them to the purpoſe of calculating nativities, and other modes of divination.

The next change that the religion of Egypt underwent was in conſequence of the ſpeculations of the prieſts, and men of learning, concerning the various poſitions of the ſun and moon with reſpect to the earth, and the other properties and powers of theſe great luminaries, and their giving them different names, expreſſive of thoſe relations and properties. After this, the worſhip of the ſun and moon by their proper names gradually ceaſed, other terms being introduced, and peculiar rites appropriated to each; ſo that in time they came to be conſidered as ſo many different deities; and it is now with difficulty that they can be traced to their origin. This worſhip of the ſun and moon under ſymbolical names Jablonſki thinks was accompliſhed in the 4th century after the Exodus, in conſequence of a reformation that was then made in the Egyptian calendar, which the prieſts were enabled to do by the attention they had given to the ſcience of aſtronomy. About that time, in other countries as well as in Egypt, the ſun was ſeldom worſhipped under any other names than ſuch as *Oſiris, Baal, Moloch, Chemoſh,* &c. but the term *Oſiris* he

he ſuppoſes to have been known in Egypt ſome time before the arrival of the Iſraelites in the country. Under this name the ſun was conſidered as the regulator of time; and as king of the heavens, he was called *Remphath*. In the winter ſolſtice he was *Serapis*, worſhipped under that name at Sinopium near Memphis, and at Racotis near Alexandria. As beginning to emerge from this low ſtate he was *Harpocrates*; when arrived at the vernal equinox he was *Amun*, and under that name was worſhipped at Thebes. In the ſummer ſolſtice he was *Horus*, and conſidered as in his full ſtrength he was *Semo*, and *Hercules*.

About the ſame time that the ſun was worſhipped under the name of Oſiris, the moon obtained that of *Iſis*; and in time was worſhipped in preference to any other deity, becauſe the moon was thought to have more influence on the earth than any other of the heavenly bodies. She was thought more beneficent than the ſun, whoſe exceſſive heat often dried and burned up the fruits of the earth. Sometimes, however, by the term Iſis was underſtood the fruitful part of the land of Egypt, as being made ſo by the inflence of the moon; and ſometimes it was even ſynonymous to the earth in general.

But the moon, as well as the ſun, was worſhipped under more names than one. The new moon

was

was the goddeſs *Bubaſtis*, and the full moon *Buti*. Conſidered as continually changing, and often puniſhing the crimes of men, ſhe was *Tithrambo*, correſponding to the *Hecate* of the Greeks. She was alſo *Ilythia*, or *Lucina*, particularly invoked in childbearing. *Sothis*, or the dogſtar, was peculiarly ſacred to *Iſis*, as other ſtars and planets were ſacred to other deities, who were ſuppoſed to direct their influences. The heliacal riſing of this ſtar being when the ſun was in cancer, and the riſing of the Nile being then firſt perceptible, this great event was chiefly aſcribed to the moon. This was in the month called *thoth*, the firſt in the Egyptian year, and thought to be the birth day of the world.

The worſhip of the Egyptians was not confined to the celeſtial bodies. The river *Nile* was an object of worſhip to them in a very early period, being conſidered as the father and the ſaviour of the country. Temples were erected to this river, and prieſts appointed to ſerve in them, eſpecially at Nilopolis; but in every conſiderable city there were prieſts of the Nile, and among other offices it was their buſineſs to bury in ſacred monuments all perſons who were killed by crocodiles, or drowned in the river; thinking there was ſomething divine in them. The Nile was ſometimes called the earthly Oſiris, and the bull *Apis* was

conſidered as his ſymbol, or of the fertility which Egypt derived from it. Before this river entered Egypt it was called *Siris*, which Mr. Bruce ſays ſignifies *a dog* in thoſe countries, and thence the name *Sirius*, or the *dog ſtar*.

Beſides the worſhip of benevolent deities, the Egyptians, like all other heathen nations, paid divine honours to a malevolent one, commonly called *Typhon ;* he being conſidered as the author of almoſt all evil, and they worſhipped him with a view of averting the evils which they thought it was in his power to inflict upon them. To him they once ſacrificed men with red hair, he being, they ſaid, of that colour (on which account they held it in great abhorrence) but afterwards red oxen. When they did not gain their object by this means, they took ſome of the animals that were ſacred to him into a dark place, where they terrified and beat them; and if that did not anſwer, they killed them out right.

But the circumſtance that moſt of all diſtinguiſhed the Egyptians from all other nations, and which drew upon them the ridicule of them all, was their worſhipping live animals ; the origin of which is very obſcure. If it was known to the prieſts at the time of their intercourſe with the Greeks, it was communicated only to thoſe who were initiated into their myſteries. The probabi-

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lity is that they were conſidered as emblems of divine attributes. Theſe animals were, however, kept in the precincts of their temples, all poſſible attention was paid to them, and ſacrifices and other rites performed, as to the deities themſelves, who muſt, no doubt, have been ſuppoſed to animate them.

In common with the Hindoos, the Egyptians had a greater veneration for *cows* than for any other cattle. The cow was ſacred to Athor, called by the Greeks the celeſtial Venus, and a live cow was generally kept in her temples.

But in later times much greater homage was paid to three bulls, one called *Mnevis* at Heliopolis, which was ſaid to repreſent the ſun; another was *Apis* at Memphis to repreſent the moon, and the third was called *Onuphis*, the ſymbol of the Nile, at Hermunthi. The worſhip of Mnevis Jablonſki thinks was prior to the Exodus, but it was little attended to after the introduction of Apis.

When an Apis died, his ſucceſſor, into whom the ſame divine ſpirit was ſuppoſed to paſs, was known by certain marks, eſpecially the figure of a new moon or his right ſide. When ſuch a one was found, he was firſt brought to Nilopolis, and kept there forty days; after which he was conducted to his temple at Memphis, where other bulls were ſacrificed to him, and he was in every other reſpect

treated

treated as a divinity. It was deemed neceſſary, however, to give particular attention to his food; and leſt he ſhould grow too fat by drinking the water of the Nile, he was always watered out of a particular fountain. But after a certain time, which is ſuppoſed to have been twenty five years, he was drowned by the prieſts in a ſacred well. If he died before that time, he had the moſt ſumptuous funeral, and all the country ſhowed ſigns of the greateſt anxiety and diſtreſs till another was found.

Sheep, and eſpecially rams, were ſacred both to Neitha, whoſe other ſymbol was a ſerpent, and to Amun, called by the Greeks *Jupiter Ammon*, at Thebes; and a live ram was kept in his temple. *Mendes*, called *Pan*, by the Greeks, was worſhipped in the form of a live goat, at a city which went by his name, and no goats were eaten by his worſhippers. He was alſo repreſented by the *phallus*, and was ſaid to be of both ſexes, as were ſeveral other of the Egyptian deities. The rites of his worſhip were more abominable than any thing elſe we read of in all hiſtory.

Anubis, the companion of Oſiris and Iſis, was worſhipped in the form of a dog; and if in any houſe a dog died, the family went into the deepeſt mourning. Jablonſki ſuppoſes that Anubis repreſented the horizon; but Mr. Bruce with more probability,

probability, I think, ſuppoſes that he was the dog-ſtar. His image was a man with the head of a dog, and it was always either made of ſolid gold, or gilded.

Cats were ſacred to *Bubaſtis*; and at the city which bore the name of this deity cats were buried with the greateſt ſolemnity. Field mice were the living images of *Buto*, who had an oracle at a city of that name. Tho' divine honours were not paid to geeſe, they were conſidered as in ſome meaſure ſacred to Iſis, and were ſacrificed to her.

All the animals abovementioned were of the uſeful kind; but they alſo worſhipped others of a miſchievous nature, as lions, wolves, apes, crocodiles, the hippopotamus, and ſerpents, as living images of ſome of their deities. The crocodile and hippopotamus were ſacred to Typhon, and ſo alſo was the aſs. The crocodile was worſhipped with many ſuperſtitious rites; and when children were devoured by thoſe animals, the parents were taught to conſider it as an honour to them, and they did not mourn for them. The hippopotamus was worſhipped at Papremis.

The Egyptians alſo paid divine honours to ſeveral plants as well as to animals, eſpecially to onions and garlick, of which, on this account, they thought it impiety to eat. The lotus was ſacred

to

to Harpocrates, becauſe it flowered in the winter ſolſtice, to which he bore a relation.

Thus was the knowledge of the one true God, the maker and preſerver of all things, loſt, and his worſhip wholly abandoned, in this nation famed for wiſdom, and the attention they gave to religion, ſo as to be reſpected as the fountain of ſcience to the Greeks and Romans. Now, let any candid perſon who has read the Pentateuch ſay, whether he has diſcovered any thing in the inſtitutions of Moſes that reſembles the religious ſyſtem, or rites, of the Egyptians. They are in every reſpect the reverſe of each other. Could Moſes have borrowed any thing from the Egyptians, and not have adopted the worſhip of any of their numerous deities, or of the living animals which repreſented them, or any of their impure rites? Numerous as were the ſuperſtitious reſtrictions which the Egyptians laid themſelves under with reſpect to food, dreſs, &c. none of them are recommended by Moſes; and in the books of the Old Teſtament in general, the religion of Egypt is ſpoken of with as much deteſtation as that of the other neighbouring nations, that of the Canaanites excepted, with whom human ſacrifices prevailed to a greater degree than in any other part of the world.

Tho' there are, as I have ſhewn, many points of reſemblance between the religion of the ancient E-

gyptians

gyptians and that of the Hindoos, yet in many reſpects they are exceedingly different, ſo that tho' they may have gone together at the firſt, they muſt have ſeparated at a very early period. The Hindoos never worſhipped living animals, which is a principle feature in the religion of the Egyptians; and the names, the characters, and the images, of their deities have very little reſemblance to each other. The Hindoos paid no ſuch worſhip to the ſun and moon under the various aſpects which they bore to the earth; and their Brahma, Vichnou, and Sieb, have hardly any reſemblance of Oſiris, Iſis, and Typhon, or to Oſiris, Orus, and Typhon, except in the number *three*; and the reſpect which the Hindoos ſtill preſerve for the Supreme Being, the author and the end of all things, was entirely loſt among the Egyptians.

There is, however, a very remarkable reſemblance between the religion and Mythological fables of the Greeks and thoſe of the Hindoos, tho' we are not able to trace any connection there ever was between them. Among the numerous points of reſemblance that Sir William Jones and Colonel Wilford have obſerved between the ſyſtem of the Hindoos and that of the weſtern part of the world, very few relate to Egypt. The great maſs of them relate wholly to Greece, or the fables of the Greeks concerning Egypt, and not to the ideas

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of the Egyptians themſelves. That my reader may be the better judge of this I ſhall juſt bring into one view the ſeveral points of reſemblance that have with the greateſt probability been traced between the Oriental and Weſtern ſyſtems, tho' moſt of them have been mentioned before.

Janus is thought to be Ganeſa; Saturn, Satyavratta; Jupiter or Dieſpiter, Diveſpiter, Lord of the ſky, is the ſame with Indra. Oſiris and Iſis were Iſwara and Iſi; Ceres, Sris; Dyonyſos Rama, or according to C. Wilford Diva Nahauſha, in the ſpoken dialect, Deonauſh. Pan, was Pavan; Apollo, Criſhna; Vulcan was Wiſwacarman; Venus, Bhavani; Hermes, or Mercury, Nared. The Tauric Diana, or Hecate, was Cali; Mars, Carticeya; Juno, Parvati; Minerva, Durga; Cupid according to Sonnerat, was Manmadin; Bacchus, Bhagvat; Typhon, Mahadeva; Cepheus, Capeja; Perſeus, Paraſica; Andromeda, Antarmada; Caſſiopea, Coſyapa; and Simele, Syamala: The muſes and nymphs were the Gopya of Mathuren, and of Goverdhan, the Parnaſſus of the Hindoos. Prometheus was Pramatheſa; Labdacus, Lubdahaca; Jocaſta, Yogacaſhta; Laius or Linus, Linaſer; Cadmus, Cardom, and the Macrobii, Marcaba. How few of theſe parallels have any relation to Egypt.

SECTION

SECTION VIII.

Of the Religion of the Schamans.

THE religion of the Hindoos is far too complex to have been, as Sir William Jones ſuppoſes, the oldeſt ſyſtem of polytheiſm and idolatry. It is evidently a refinement on ſomething much more ſimple, and this appears to me to have been the ſyſtem of the *Sammanes*, whom the Greek writers mention as a ſect of philoſophers in India, oppoſed to the *Brachmanes*, and to be the ſame with thoſe who are now called *Schamans* in Siberia. Indeed, it is natural to look for the oldeſt cuſtoms, and the oldeſt religions, among nations the fartheſt removed from the centre of civilization. As they were probably the firſt that emigrated, they would, of courſe, carry with them the notions and the practices that prevailed in the earlieſt times.

Both the people and the prieſts of the Schaman religion are at preſent wholly illiterate, but the old *Sammanes* are ſaid to have written many books in philoſophy and theology (*La Croze*, vol. 2, p. 293) and they are not the only people who furniſh an example of ſinking into barbariſm from a ſtate

of conſiderable improvement. The Sammanians being perſecuted by the Bramins, and driven by them out of India proper, are thought to have taken refuge in Pegu, Siam, and other countries beyond the Ganges, and it is ſuppoſed that the religion of thoſe countries was derived from their principles. The religion of the Lamas in Tibet is alſo ſaid to be a reformed Schamaniſm, (See the work intitled *Ruſſia, introduction*, p. 76,) from different parts of which the following account of Schamaniſm is chiefly taken. It is commonly aſcribed to Mr. Tooke, and is certainly a work of great value.

As the followers of Budda were likewiſe perſecuted by the bramins, and they alſo fled to the other ſide of the Ganges, ſome are of opinion that he was worſhipped there under the appellation of *Somonocodom*. But ſince the term for *God* is in the language of ſome of the Tartars *Kutai*, or *Gudai*, and in the Perſian *Khoda*, (which very much reſembles our word *God.)* Somonocodom may ſignify the *God of the Schamans*, ib. p. 27. As to the word *Schaman*, Loubiere ſays it ſignifies a *man living in the woods*, or a *hermit*, which is applicable enough to one who is addicted to a life of contemplation. The word *Talapoin* is ſaid to have the ſame ſignification in the language of ſome of the neighbouring nations.

In the tenets and practices of the Schamans we may

may ſee a faint outline of the religion of the Hindoos. They believe in one God, the maker of all things; but they think that he pays no attention to the affairs of men, leaving the government of the world to inferior beings, to whom, therefore, all their devotions are addreſſed. Like the Egyptians and Hindoos, they repreſent the divine attributes by the figure of both the ſexes. Both the celeſtial bodies, and all terreſtrial objects of conſiderable magnitude, are objects of worſhip to them, tho' ſome of them only believe that mountains, and great bodies of water, are the habitations of the gods, and not themſelves animated. They have, however, a great variety of ſubordinate deities, whom they invoke for different purpoſes, viz. one for health, another for their cattle, another when they travel, another for the women, another for their children, another for their rein deer; &c. &c. &c. thinking that particular ſpirits preſide over, and have the care of them. But tho' they have goddeſſes, as well as gods, they do not believe that they are married. Theſe ſpirits they ſuppoſe appear to their prieſts in the form of bears, ſerpents, or owls; and on this account they have a particular reſpect for thoſe animals.

Beſides theſe deities of a nature ſuperior to man, the Siberians worſhip the *manes* of their anceſtors, and eſpecially the ſettlers of colonies, whom they regard

regard as demigods, imagining that the gods make uſe of their miniſtry in the government of the world.

They not only ſuppoſe that there are ſuperior beings of very different diſpoſitions, ſome friendly, and others unfriendly to men, but think the beſt diſpoſed of them are ſometimes partial, obſtinate, and vindictive; and over the malevolent deities they place one of much ſuperior power, whom they call *Schaitan*. But tho he is very wicked, they think it poſſible to appeaſe him, and therefore much of their worſhip is addreſſed to him.

They have no temples, but perform their religious rites in the open air, on eminences, or the banks of rivers. In ſome places their religious ceremonies are performed at any hour of the day indifferently, but generally during the night, by the light of a fire kindled for the purpoſe.

They have idols of ſtone, or wood, having ſome rude reſemblance of the human form, and they pretend to feed them, ſmearing their faces with blood and greaſe. By way of incenſing them, they make a ſmoke with burning fleſh, blood, or boughs of fir and wurmwood before them. But when misfortunes befall them, they load them with abuſe, ſometimes daſh them againſt the ground, throw them into the water, or beat them with rods.

The

The Kamtchadales erect little pillars, which they entwine with ivy, and regard them as gods.

They expect but little from their prayers not accompanied with offerings; and except ſwine, they believe that almoſt all other animals, as well as birds, fiſhes, and eatables of every kind, will be acceptable. In travelling they often make theſe offerings to the mountains they paſs by, or to the rivers they croſs.

Their modes of divination are various. One of them is performed in the following manner. Having made an offering to their gods, they throw up the wooden bowl in which it was preſented into the air, and if it light on the ground, with its mouth upwards, they think it a good omen; but if it fall with the mouth downwards, they think the gods have not accepted their offerings.

Man they believe to be a compound of ſoul and body; and that immediately after death the ſoul paſſes into another ſtate of exiſtence; which, however, moſt of them think to be at beſt a very uncomfortable one, and therefore they have a great dread of death. But others of them expect to go into a ſtate better than the preſent, and one that will abound with ſenſual gratifications, and theſe ſometimes put an end to their lives with much unconcern. Some alſo order their bodies to be burned, as a means of purifying them, and thereby ſecuring

curing them from the perſecution of ſubterranean ſpirits. For they ſuppoſe all the dead to be in a place under ground.

Tho' they do not think the ſoul to be a ſolid ſubſtance, they think that its employment, and enjoyments too, in a future ſtate will be ſimilar to thoſe in this; and therefore they bury with them cattle, and utenſils of various kinds, whatever has been of any uſe to them here. Alſo, believing animals to have ſouls as well as men, they ſpeak to the bears, and whales, &c. after they have killed them, as if they were living, and reaſonable beings. Women they regard as greatly inferior to men, created merely to be ſubſervient to men, and their treatment of them is contemptuous and ſhocking.

The prieſthood among the profeſſors of this religion does not deſcend from father to ſon, but is a voluntary profeſſion. Their prieſts are conſidered as mediators between the gods and men, and poſſeſſing a power of appeaſing the wrath of the gods, and conciliating their favour. By beating a magical drum they pretend to make ſpirits appear and diſappear at pleaſure; and during the celebration of their religious rites, they ſay that their ſouls ſometimes leave their bodies, and having converſed with their gods, they report what they have learned

ed of them, ſo that there is much artifice mixed with their ſuperſtition.

The religion of the North Americans is fundamentally the ſame with that of the Siberians, which furniſhes another evidence of their derivation from them. It will hardly, however, be ſuppoſed that this ſyſtem, tho probably more ancient than the times of Moſes, was of any uſe to him in the formation of his. Every ſyſtem of heatheniſm, ancient or modern, was formed on principles fundamentally different from thoſe of the Hebrew ſcriptures.

SECTION IX.

Of the different Caſts among the Hindoos.

ONE of the circumſtances in which I have obſerved that there was an agreement between the inſtitutions of the Hindoos and thoſe of the Egyptians, was the diviſion of the people according to their profeſſions, or employments. Theſe make ſo many different *caſts*, in each of which the ſon is obliged to follow the profeſſion of his father. But this diſtinction is carried much farther, and much more ſtreſs is laid upon it, in the Hindoo ſyſtem. It makes an important part of their religion; whereas

whereas with the Egyptians it was rather a civil inſtitution. It is a ſyſtem, however, which, not having been adopted by mankind in general, muſt have been thought improper and inconvenient; and certainly it is ſo in a high degree.

All men, it cannot be denied, are born equal, and reaſon requires that no diſtinctions be made after birth, beſides ſuch as the good of the whole community makes neceſſary. It is, no doubt, the beſt upon the whole, that the ſon ſhould inherit the father's eſtate, becauſe it is a powerful motive to general induſtry; and moſt nations have allowed peculiar privileges to certain claſſes of their citizens, in order to prevent dangerous contentions, and becauſe it was thought that, educated as they neceſſarily would be, they would be better qualified to ſerve their country in certain reſpects. On this account there have been families of *nobles* in moſt of the countries of Europe. But this had been found by experience to have been carried too far, that is, farther than the common good required. Such privileges are now generally regarded with jealouſy and diſlike. They have not been adopted in this country, they are now diſcarded in France, and in other countries of Europe.

In the Eaſt in general, there are no hereditary honours or employments, except in that of the reigning family, and in ſome that of the prieſthood, becauſe

cauſe it was thought that a peculiar degree of ſanctity (the idea of which was by ſome means or other attached to a particular family) made them more reverenced. But the Hindoos have not only hereditary princes, and prieſts, but every ſeparate employment is confined to certain tribes or families, and the moſt unneceſſary and unjuſt diſtinctions are made with reſpect to them.

This ſyſtem muſt confine the faculties of men, nature often fitting them for one employment and the ſyſtem confining them to another. Indeed, with us we ſee few men making any diſtinguiſhed figure in the employment for which they were educated. Great natural ability generally leads men to look beyond what is immediately before them, and to attempt ſomething of which their parents and family have been incapable; and opportunities frequently occur which enable them to purſue their natural inclination. Alſo men frequently change their purſuits to their own advantage, and that of the public.

But the great wiſdom aſcribed to the founders of the Hindoo inſtitutions has made no proviſion to favour this propenſity of nature. On the contrary, the greateſt ſtreſs imaginable is by the Hindoos laid on the difference of rank in ſociety, and in their opinion nothing can be of more conſequence. "In whatever country," ſay the Inſtitutes of Menu,

" ſuch men are born as deſtroy the purity of the four caſts, that country ſoon periſhes, together with the natives of it." p. 296. This, however, is a prediction that does not appear to have been verified by fact. As this diſtinction of caſts is one of the leading features in the ſyſtem of the Hindoos, and many of their laws and cuſtoms have a reference to it, I muſt not content myſelf with giving this general account, but enter into many particulars relating to it.

The origin which the Hindoos give to this diſtinction of caſts is not a little fanciful. In the Inſtitutes of Menu, where the Supreme Being is ſpoken of in the form of Brahma, we read, p. 5; " That the human race might be multiplied, he cauſed the *bramins*, the *Chatirya*, the *Vaiſſya*, and the *Sudra* to proceed from his mouth, his arms, his thighs, and his feet." The ſame account is given by the pundits who compiled the Code of Gentoo laws, with this ſeeming difference, that theſe four caſts were created by the Supreme Being himſelf, who left the remainder of the creation to be completed by Brahma, or, as he is there called, *Burmha*. " The principle of truth," as quoted before, p. 99, " having firſt formed the earth, &c. produced a being called *Burmha*, for the creation of all beings. Afterwards he created the bramins from his mouth, the *Cheteree* from his arms, the *Bice* from his

his thighs, aud the *Sooder* from his feet; and he ordered Burmha to complete the other creations, and ſettle the ſeveral employments of the bramins, the cheteree, the bice, and the ſooder, which he had created; and he committed the government of all beings to Burmha." It immediately follows, however, that Burmha produced men as well as other creatures; ſo that, according to this work, there ſeems to have been two origins of mankind. Perhaps we are to underſtand that the Hindoos came immediately from the Supreme Being, and the reſt of mankind from Burmha.

The four orders being produced, their reſpective duties were aſſigned to them as follows. "To the bramins he aſſigned the duties of reading the Veda, of teaching it, of ſacrificing, and aſſiſting others to ſacrifice. To defend the people, to read the Veda, and to ſacrifice, are the duties of the cſhatriya. To keep herds of cattle, to ſacrifice, to read the ſcripture, to carry on trade, and to cultivate the land, are preſcribed to a vaiſya. One duty the ſupreme ruler aſſigned to the ſudra, viz. to ſerve the abovementioned claſſes, without depreciating their worth," *(Inſtitutes of Menu*, p. 12)

Theſe offices are not, however, ſo rigorouſly preſcribed, but that many caſes occur in which a perſon of a higher order may do what belongs to a lower. Thus "a bramin unable to ſubſiſt by his

his proper duties may follow the profeſſion of a ſoldier, if not by this, then by that of a merchant, or by agriculture," ib. p. 299. "A military man may ſubſiſt by any of theſe means, but at no time muſt he have recourſe to the higheſt, or ſacerdotal," ib. p. 301. "And he who without neceſſity diſcharges the duty of another claſs, immediately forfeits his own," ib.

Notwithſtanding all the proviſions of law, it was not poſſible to prevent an intermixture of theſe claſſes, by the intermarriage of perſons living in the ſame ſociety. This was a circumſtance for which the laws themſelves have therefore provided. "By the intermixture of claſſes," ſay the Inſtitutes of Menu, "by their marriages with women who ought not to be married, and by their omiſſion of preſcribed duties, impure claſſes have been formed," p. 292. Theſe claſſes are here enumerated, and their ranks and employments preſcribed; and in this account it is ſaid that "a ſudra begets on a brahmin woman a ſon more vile than himſelf, and any other low man begets on a woman of the four claſſes a ſon yet lower. Six of theſe low claſſes marrying inverſely have produced fifteen other ſtill lower tribes, the baſe producing ſtill baſer, and in a direct order they have produced fifteen more,"

In the Code of Gentoo laws thoſe baſe claſſes are called *Burrumſunkeu*, p. 111, and they are ſubdivided

divided into as many ſeparate claſſes as there are trades or occupations to be exerciſed by them. In this work they are ſaid to be twenty nine, p. 101, La Croze ſays, p. 295, they were in all ninety eight.

The employments of each of theſe tribes are delineated at length in the Inſtitutes of Menu, and I ſhall mention a few as a ſpecimen of the reſt. "From a bramin and a Sudra woman is born a *Niſhada*. From a Sudra on women of the three higher claſſes are born three different tribes, that by one of the military claſs a *Cſhattri*, by a bramin woman a *Chandala*. Theſe are called the loweſt of mortals. A ſon of a Niſhada by a woman of the Sudra claſs is a *Puccaſa*. From a Cſhatriya by a Sudra woman comes an *Ugra*. From a Cſhattri by an Ugra woman comes a *Suapaca*. From a Chandala by a Puccaſi woman is born a *Sopaca*, who lives by puniſhing criminals condemned by the king, a ſinful wretch ever deſpiſed by the virtuous," p. 294. "A Niſhadi woman by a Chandala produces a ſon called *Antyavaſayin*, employed in places for burning the dead, contemned even by the contemptible," ib.

We have ſeen that, according to the pundits who compiled the Code of Gentoo laws, different races of men may ſpring from a mixture of the inhabitants of the different deeps, or continents before mentioned.

mentioned. From a man of *Shakud deep*, caſt upon Jumboo deep, came, they ſay, the tribe *Deiool* They then add, p. 105. From a man of Deiool, and a woman of bice, was derived the tribe of *Gung*, or aſtronomers, and others called *Muluah*, which eat forbidden food. Theſe ſprung from the members of the tyrant Bein, who behaved ſo ill that the bramins put him to death. This done, theſe pundits proceed to ſay, they rubbed his two hands, and from his right hand produced a ſon named *Perthoo*, ſkilled in the art of war, and alſo a pundit in the Shaſter, in form and ſhape like a dewtah, and from his leſt hand they raiſed a daughter, who was married to Perthoo, and under them every thing flouriſhed. All this is delivered with the greateſt gravity in their account of the creation.

Theſe four caſts are ſo diſtinguiſhed by their outward appearance that they cannot be miſtaken. They not only dreſs in a different manner, but have different ſtaves for walking with, being made of different kinds of wood, and of different lengths. (*Inſtitutes of Menu*, p. 23.) They alſo uſe different girdles to bind their garments about them.

The three higher claſſes are called *twice born*, but the fourth only *once born*, that is, according to the Inſtitutes of Menu, they have no *ſecond birth from the Gayatri*, which is a form of prayer, or as it is ſometimes called, of incantation, from the Veda's, and

and which is not to be uſed by the Sudras. In the farther explanation of this circumſtance it is ſaid (*Inſtitutes of Menu*, p. 36.) "Let a man conſider that as a mere human birth which his parents gave him, but that birth which he knows the whole Veda procures for him, is the true birth. This birth is exempt from age, and death." That is, I ſuppoſe, the privilege obtained by it extends beyond this life. "The firſt birth is from the natural mother, the ſecond from the ligation of the zone, the third from the performance of ſacrifice. Such are the births of him who is twice born according to the Veda," p. 38. It ſhould ſeem, therefore, that ſome may be ſaid to be not only *twice*, but even *thrice* born, tho' the phraſe commonly uſed in this work is *twice born*.

Notwithſtanding this diſtinction of the caſts, there are caſes in which the higheſt may ſink to the loweſt, and the loweſt may riſe to the higheſt, at leaſt in another life. Thus "by ſelling fleſh meat, *lacſha*, or ſalt, a bramin immediately ſinks low. By ſelling milk three days he falls to a level with a ſudra. (*Inſtitutes of Menu* p. 300.) On the other hand, "by the force of extreme devotion, and exalted fathers, all the claſſes may riſe in time to a high birth; as by the reverſe all may ſink to the loweſt ſtate, in every age among mortals in this inferior world," p. 249. "Deſertion of life without reward

reward, for the ſake of preſerving a prieſt, or a cow, may cauſe the beatitude of thoſe baſe born tribes." p. 296.

" Servile attendance on a bramin learned in the Veda, chiefly on ſuch as keep houſe, and are famed for virtue, is the higheſt duty of a Sudra, and leads him to future beatitude. Pure in mind and body, ſerving the three higher claſſes, mild in ſpeech, never arrogant, ever ſeeking refuge in bramin's principally, he may attain the moſt eminent claſs in another tranſmigration," ib. p. 288.

Theſe tribes, ſays Mr. Dow, p. 32, do not intermarry, eat, drink, or in any manner aſſociate with one another, except when they worſhip at the temple of Jagernaut in Oriſſa, where it is held a crime to make any diſtinction.

Much leſs will the Hindoos uſe any thing in common with perſons of other nations. They regard them all with the greateſt abhorrence, and no neceſſity will make them eat or drink with them. The Egyptians had the ſame ſuperſtitious ideas. We ſee in the ſcriptures that they did not eat even with Joſeph, tho' he was the prime miniſter in the country, or with any who are there called *Shepherds*. Herodotus ſays that no Egyptian, man or woman, will uſe any thing belonging to a Greek, or taſte fleſh cut with their knives, lib. 2, ſec. 41.

SECTION

SECTION X.

Of the Bramins.

THE prerogatives of the Hindoo bramins deſerve a particular conſideration, as there is not in all hiſtory another example of ſuch reſpect being claimed, or obtained, by any claſs of men whatever. In the Preface to the Code of Gentoo laws. p. 10, it is juſtly obſerved, that "the people of Hindoſtan pay the bramins a degree of reſpect little ſhort of idolatry, in return for the advantages ſuppoſed to be derived from their ſtudies."

Mr. Holwell ſays the bramins are denominated from *Bramah*, a title appropriated to the promulger of the Shaſtah, and which implies the ſpirituality and divinity of his miſſion and doctrines. Hence he ſays it is that his ſucceſſors aſſumed the name of *bramins*, ſuppoſing themſelves to inherit the ſame divine Spirit, vol. 2, p. 7.

In the Inſtitutes of Menu we read that "from priority of birth and ſuperiority of origin, from a more exact knowledge of the ſcriptures, and from a diſtinction in the ſacrifical cord, a bramin is lord of all the claſſes p. 289. From his high birth alone a bramin is an object of veneration even to the deities. His declarations to mankind are deciſive evidence, and the Veda itſelf confers on

him this character" p. 319. Much, however, of the dignity which the bramins may attain depends upon their acquirements. "A prieſt who has gone thro' the whole Veda is equal to the ſovereign of all the world," p. 277.

Yet great as is the reſpect with which the bramins are treated, it is not more than they are intitled to, if they be of ſo much importance as is pretended. According to the Inſtitutes of Menu the proſperity of the ſtate, and even that of the world, depends upon them. "That kingdom," it is there ſaid, p. 179, "in which learned bramins are afflicted with hunger, will in a ſhort time be afflicted with famine. By the religious duties which ſuch bramins perform every day, under the full protection of the ſovereign, the life, wealth, and dominion, of his protectors ſhall be greatly increaſed," ib. But this is not all. "The Being who exiſts of himſelf produced the bramin from his own mouth, that having performed holy rites, he might preſent clarified butter to the gods, and cakes of rice to the progenitors of mankind, for the preſervation of this world. What created being then can ſurpaſs him with whoſe mouth the gods of the firmament continually feaſt on clarified butter, and the manes of anceſtors on hallowed cakes." p. 13.

But the following paſſages from this Hindoo work

work will perhaps give us a ſtill higher idea of the power and importance of the order of bramins. "Let not the king, tho' in the greateſt diſtreſs, provoke the bramins to anger. For they, once enraged, could immediately, by ſacrifices and imprecations, deſtroy him, with his troops, elephants, horſes, and cars. Who, without periſhing, could provoke thoſe holy men, by whom" (i. e. by whoſe anceſtors under Brahma) "the all devouring fire was created, the ſea with waters not drinkable, and the moon with its wane and increaſe? What prince could gain wealth by oppreſſing thoſe who, if angry, could frame other worlds, could give being to new gods, and mortals? p. 285. What man deſirous of life would injure thoſe by the aid of whom" (that is by whoſe oblations) "worlds and gods perpetually ſubſiſt, thoſe who are rich in the learning of the Veda? A Bramin, whether learned or ignorant, is a powerful divinity; even as fire is a powerful divinity, whether conſecrated or popular. Even in places for burning the dead the bright fire is undefiled, and when preſented with clarified butter blazes again with extreme ſplendour. Thus, tho' bramins employ themſelves in all ſorts of mean occupation, they muſt invariably be honoured, for they are ſomething tranſcendently divine." p. 286.

Such being the natural dignity of this order of men,

men, we do not wonder that, according to theſe Inſtitutes, there is no greater merit than that of ſhewing favour to bramins, and no greater crime than that of injuring them. " Let every man, according to his ability, give wealth to the bramins, detached from the world, and learned in the ſcriptures. Such a giver ſhall attain heaven even in this life, p. 308. By entertaining one learned man at an oblation of the gods, and at that of anceſtors, he gains more exalted fruit than by feeding a multitude who know not the holy texts, p. 68. An oblation in the mouth or hand of a bramin is better than offerings to the holy fire. It never drops, it never dries; it is never conſumed. A gift to one not a bramin produces fruit of a middle ſtandard, to one who calls himſelf a bramin double, but to a well read bramin a hundred thouſand fold, to one who has read all the Veda's infinite," p. 169.

The Hindoos think that in many caſes the merit of one perſon may be tranſerred to another, as we have ſeen on a former occaſion; and according to the Inſtitutes of Menu, p. 64. " A bramin coming as a gueſt, and not received with full honor, takes to himſelf the reward of all the houſekeeper's former virtue, even tho' he had been ſo temperate as to live on the gleanings of the harveſt, and ſo pious as to make oblations on five diſtinct fires."

Notwithſtanding this high diſtinction, the bramin

min does not in ſome reſpects, ſtand higher than a cow. For the ſame Inſtitutes ſay, p. 318. "For the preſervation of a cow, or a bramin, let a man inſtantly abandon life; ſince the preſerver of a cow, or of a bramin, atones for the crime of killing a prieſt. By attempting at leaſt three times forcibly to recover from robbers the property of a bramin, or by recovering it in one of his attacks, or even by loſing his life in the attempt, he atones for his crime."

We may form ſome idea of the value of theſe ſervices when we are told in the ſame Inſtitutes, p. 238, that "no greater crime is known on earth than that of killing a bramin," and "that a king muſt not even form in his mind the idea of killing a prieſt." We find the ſame in the Code of Gentoo laws, p. 283, where it is added, that "a magiſtrate muſt not even cut off his limb." "For ſtriking a bramin even with a blade of graſs, or tying him by the neck with a cloth, or overpowering him in argument, the offender muſt ſooth him by falling proſtrate." (*Inſtitutes of Menu*, p. 335.) An atonement is appointed for killing a prieſt without malice, but for killing him with malice there is no expiation. "If the caſe be atrocious, the murderer muſt actually die, in the flames, or in battle," p. 319.

In the Inſtitutes of Menu kings are particularly inſtructed how to behave to the bramins, and the following

lowing is a ſpecimen of their inſtructions on this head. "Having appointed a bramin a maintainance, let the king protect him on all ſides. For he gains from the bramin whom he protects a ſixth part of the reward of his virtue, p. 340. Let the king, having riſen at an early dawn, reſpectfully attend to the bramins, learn in the three Vedas, and in the ſtudy of Ethics, and by their deciſion let him abide, p. 163. Conſtantly muſt he ſhew reſpect to the bramins. To one learned bramin, diſtinguiſhed among them all, let the king impart his momentous councils. To him with full confidence let him intruſt all his tranſactions, p. 160. For the full diſcharge of his duty let him give the bramins both legal enjoyments and moderate wealth, p. 169. Laſtly, ſhould a king be near his end, thro' ſome incurable diſeaſe, he muſt beſtow on the prieſts all his riches, accumulated from legal fines," p. 286.

Some of the prerogatives of the bramins are of a ſingular nature, giving them advantages which have no relation to their office. "A learned bramin having found a treaſure formerly hidden may take it without any deduction, ſince he is lord of all; but of thoſe anciently repoſited under ground which any other ſubject, or the king, has diſcovered, the king may lay up half in his treaſure, having given half to the bramins. (*Inſtitutes of Menu*, p. 194.)

194.) " If a widow ſhould give all her property to the bramins for religious purpoſes, the gift is valid, but the act is improper, and the woman is blameable." *(Preface to the Gentoo laws,* p. 55.) A bramin is not required to pay ſo much for intereſt of money, as any of the other claſſes, ib. p. 2.

The following article is particularly curious, and ſhews how very defective are the fundamental principles of the Hindoo juriſprudence and morality. " If a man thro' impulſe of luſt tell lies to a woman, or if his own life would otherwiſe be loſt, or all the goods of his houſe ſpoiled, or if it be for the ſervice of a bramin; in ſuch affairs falſehood is allowable," p. 115.

Sacred as is the character of a bramin among the Hindoos, it is in one reſpect inferior to that of the Highprieſt of the Parſi's. For according to Mr. Lord, p. 186, he muſt not ſo much as touch, not only a ſtranger, but even a layman of his own religion.

Holy and venerable as theſe bramins are, it is not, however, pretended that they are impeccable. What then is to be done if they offend? Certainly, in them a breach of the law is a greater crime than in any other order of men, who have leſs knowledge, and more temptation. But the Hindoo lawgivers were of a different opinion. For

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in all caſes the puniſhments of bramins, are lighter than thoſe of other men; and whatever they do, their lives, their limbs, their liberty, and even their property cannot be touched, as we ſee in the following laws reſpecting them:

"Never let the king ſlay a bramin, tho' convicted of all poſſible crimes: Let him baniſh the offender from the realm, but with all his property ſecure, and his body unhurt. (*Inſtitutes of Menu*, p. 238.) Menu, ſon of the ſelf exiſtent, has named ten places of puniſhment, which are appropriated to the three loweſt claſſes, but a bramin muſt depart from the realm unhurt in any of them, the parts of generation, the belly, the tongue, the two hands, the two feet, the eye, the noſe, both ears, the property, and in a capital caſe the whole body. Let a juſt prince baniſh men of the three lower claſſes, if they give falſe evidence, having firſt levied the fine, but a bramin let him only baniſh," p. 201. * Ignominious torture is, however

* Mr. Dow, therefore, muſt be miſtaken when he ſays, p. 36, "The bramins have not exempted themſelves from the puniſhment of death when guilty of crimes. This," he ſays, "is one of the numerous fables which modern travellers import from the Eaſt." Plutarch in his *Roman Queſtions*, ſays, "Other prieſts might be condemned, but no augur could be removed from his office, tho' convicted of the greateſt crimes."

ever, ordained inſtead of capital puniſhment for an adulterer of the prieſtly claſs; whereas the puniſhment of the other claſſes in the ſame caſe may extend to the loſs of life," ib. p. 237. "The property of a bramin ſhall never be taken by eſcheat by the king. This is a fixed law, but the wealth of the other claſſes, on failure of all heirs, the king may take," p. 270.

"If a bramin has killed a man of the ſacerdotal claſs without malice, the ſlayer, being ſuperior to the ſlain in good qualities, he muſt himſelf make a hut in a foreſt, and dwell in it twelve whole years, ſubſiſting on alms, for the purification of his ſoul, placing near him, as a token of his crime, the ſkull of the ſlain, or if not, any human ſkull. The time of penance for the three lower claſſes muſt be twenty four, thirty ſix, and forty eight years. If the ſlayer be of the military claſs, he may voluntarily expoſe himſelf as a mark to archers, or he may caſt himſelf headlong thrice, or even till he dies, into a blazing fire," ib. p. 317.

Bramins are ſuppoſed to be capable of the moſt unnatural vices; but even in ſuch caſes they are to ſuffer leſs than offenders of the lower claſſes in the ſame way. "If a bramin ſhould copulate with a cow, the magiſtrate ſhall fine him eighty gold crowns, if a cheteree, or a bice, he ſhall fine him

five hundred pieces of couries, if he be a Sooder, he ſhall be put to death," *(Gentoo Laws*, p. 248.)

We find however, the following exception in favour of reaſon and juſtice. "The fine of a Sooder for theft ſhall be eight fold, that of a vaiſya ſixteen fold, that of a cheteree thirty two, and that of bramin ſixty four, or a hundred fold complete, or even twice ſixty four; each of them knowing the nature of the offence," *(Inſtitutes of Menu*, p. 232.)

The ancient Germans appear to have had a high idea of the ſacredneſs of their prieſts. According to Tacitus, the power of inflicting pains and penalties, and of ſtriking and binding the criminal, was veſted in the prieſts alone; and theſe Germans, tho' ſo haughty, would ſummit to blows, and even to death itſelf, from the hand of the pontiff, whom they conſidered as the inſtrument of an angry deity, *(Northern Antiquities*, vol. 1, p. 142.)

In proportion to this exceſſive elevation of the bramin, is the equally unnatural degradation and depreſſion of the poor *Sudra*. Indeed, that any part of the human ſpecies ſhould ſubmit to ſuch a ſtate is moſt extraordinary. All the following are among the laws of Menu relating to them.

"A man of the ſervile claſs, whether bought or unbought, a bramin may compel to perform ſeveral

ral duties. Such a man was created by the ſelf exiſtent for the purpoſe of ſerving bramins, p. 242. A Sudra, tho' emancipated by his maſter, is not releaſed from a ſtate of ſervitude. For of a ſtate which is natural to him, by whom can he be diveſted? ib. For a Sudra is ordained a wife of his own claſs, and no other, p. 265. No ſuperfluous collection of wealth ſhall be made by a Sudra, even tho' he have power to make it. Since a ſervile man, who has amaſſed riches, becomes proud, and gives pain even to the bramins," p. 306.

The little value that is ſet on the life of a Sudra may be ſeen in the following law. "If a perſon kill by deſign a cat, an ichnuomon, the bird chaſha, or a frog, a dog, a lizard, an owl, or a crow, he muſt perform the penance for the death of a Sudra," (*Inſtitutes of Menu*, p. 325.)

This claſs of men muſt be ſuppoſed to be as odious to the gods as they are to men, and no doubt from an opinion of their being in a ſtate of puniſhment for offences committed in a prior ſtate. For they ſay "the whole territory that is inhabited by a number of Sudra's, overwhelmed with atheiſts, and deprived of bramins, muſt ſpeedily periſh, afflicted with death and diſeaſe," p. 192.)

The Hindoo ſyſtem, however, ſuppoſes that even

even a Sudra may have merit, and become intitled to reward. For we read that "if a Sudra, without injuring another man, perform the lawful acts of the twice born, without being cenſured, he gains exaltation in this world and the next," (*Inſtitutes of Menu*, p. 305.) He has likewiſe the privilege of living where he pleaſes. A certain diſtrict is particularly deſcribed in the Inſtitutes of Menu, in which perſons of the three higheſt claſſes muſt dwell; but "a Sudra," it is ſaid, p. 20, "diſtreſſed for ſubſiſtence, may ſojourn wherever he pleaſes."

But the ſuperiority of the bramin to the Sudra will appear in the ſtrongeſt light in the laws and regulations which at the ſame time relate to them both. I ſelect the following with this view. "Attendance on a bramin is pronounced the beſt work for a Sudra. Whatever elſe he may perform will comparatively avail him nothing, (*Inſtitutes of Menu*, p. 305.) A once born man who inſults a twice born one with groſs invective ought to have his tongue ſlit; for he ſprung from the loweſt part of Brahma. If he mentions their names and claſſes with contumely, as if he ſay *O devadatta*, thou refuſe of bramins, an iron ſtyle ten fingers long ſhall be thruſt red hot into his mouth. Should he thro' pride give inſtruction to prieſts concerntheir duty, let the king order ſome hot oil to be dropped

dropped into his mouth, and his ear, ib. p. 224. If a Sudra ſits on the carpet of a bramin, the magiſtrate, having thruſt a red hot iron into his buttock, and branded him, ſhall baniſh him the kingdom, or elſe he ſhall cut off his buttock, (*Gentoo Laws*, p. 207.) If a Sudra, out of pride, ſhall ſpit upon a bramin, the magiſtrate ſhall cut off his lip; if he piſs upon him, he ſhall cut off his penis, if he evacuate backwards his wind upon him, he ſhall cut off his fundament. If he pluck a bramin by the ear, or the beard, or take hold of his neck, he ſhall cut off both his hands," p. 208. But what follows is even more than this. For "if a Sudra give much and frequent moleſtation to a bramin, the magiſtrate ſhall put him to death," p. 262. A bramin, tho' under obligation to live on alms, muſt not apply to a Sudra. "Let no bramin beg a gift from a Sudra, for if he perform a ſacrifice after ſuch begging, he ſhall in the next life be born a Chandala," (*Inſtitutes of Menu*, p. 810.)

Low, however, as is the Sudra, all thoſe who have had the misfortune to be born in the Burrunſunken claſſes are lower ſtill, as the following account will ſhew. "The abode of the Chandala, and Suapaca, muſt be out of the town. They muſt not have the uſe of an entire veſſel, their ſole wealth muſt be dogs and aſſes, ib. p. 295. Their clothes muſt be the mantles of the deceaſed, their diſhes for

for food broken pots, their ornaments ruſty iron. Continually muſt they roam from place to place. Let no man who regards his duty, religious or civil, hold any intercourſe with them. Let their connections be confined to themſelves, and their marriages only between equals," ib. "Let food be given them in potſherds, but not by the hands of the giver, and let them not walk by night in a city or town. By day they may walk about for the purpoſe of work, diſtinguiſhed by the king's badges, and they ſhall carry out the corpſes of every one who dies without kindred. Such is the fixed rule. They ſhall always kill thoſe who are to be ſlain by the ſentence of the law, and by royal warrant, and let them take the clothes of the ſlain, and their ornaments," ib. p. 296.

It will always remain a problem not eaſy to be ſolved how one part of the ſame community can keep another part of it in ſuch a wretched ſtate of degradation and ſervitude, even ſuppoſing, what is not ſaid to have been the caſe here, that the Sudra's were originally priſoners taken in war. For the effect of that circumſtance would ceaſe in a few generations. But it may be accounted for, in ſome meaſure, from the deplorable ſtate of ignorance in which this degraded order of men is ſtudiouſly kept. Such legal proviſions for perpetual ignorance are altogether unknown in any other country. It fills

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one with horror to read of ſome of them, and yet Mr. Langles, the encomiaſt of this ſyſtem, commends even this part of it. He calls the bramins "faithful guardians of the ſacred truſt confided to them. They diſpoſe of it," he ſays, p. 9, "with the greateſt diſcretion, teaching the common people what they muſt know in order to the practice of virtue, and to enjoy the happineſs inſeparable from a life free from reproach." Let us now hear what this diſcretion is, and whether the object of it be to ſerve themſelves, or the common people.

The Inſtitutes of Menu ſay, p. 289, "Let the three twice born claſſes, remaining firm in their ſeveral duties, carefully read the Veda, but a bramin muſt explain it to them, not a man of the other two claſſes. This code of law ſhould be ſtudied with extreme care by a learned bramin, and fully explained to his diſciples, but by no other man," p. 14.

The extreme caution with which this rule is obſerved we ſee in the conduct of the learned bramin with reſpect to Sir. William Jones. The bramin who read to him the Inſtitutes of Menu, the work out of which I have made ſo many extracts, and out of which I ſhall give many more, requeſted moſt earneſtly that his name might be concealed; nor would he read it on any conſideration on a forbidden day of the moon, or without

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the ceremonies preſcribed for a lecture on the Veda. What thoſe are will be ſeen in their place. When the chief magiſtrate of Benares endeavoured, at the requeſt of Sir William, to procure a Perſian tranſlation of it, the pundits of his court poſitively and unanimouſly refuſed to aſſiſt in the work (*Preface*, p. 16.) But to proceed with the Inſtitutes of Menu on this head.

" A bramin muſt never read the Veda in the preſence of a Sudra, p. 101, Let him not give advice to a Sudra, nor what remains from his table, nor clarified butter of which part has been offered to the Gods, nor let him give ſpiritual council to ſuch a man, nor inform him perſonally of the legal expiation of his ſin. p. 99. Surely he who declares the law to a ſervile man, and he who inſtructs him in the mode of expiating ſin," (except, it is added by ſir William Jones, by the intervention of a prieſt) " ſinks with that very man into the hell called *Aſamorita*," ib.

Theſe are the reſtrictions on the part of the bramin. Let us now ſee what is the conſequence to the too curious and inquiſitive Sudra, who ſhould pry into theſe myſteries, from the Code of Gentoo laws. " If a man of the Soudre read the beads of the Shaſter, or the Pouran to a bramin, let the magiſtrate heat ſome bitter oil, and pour it into the foreſaid Soudre's mouth. If the Soudre liſten to the

the beids of the Shaſter, then the oil, heated as before, ſhall be poured into his ear, and *argeez*, and wax ſhall be melted together, and the orifices of his ears ſhall be ſtopped up therewith. This ordinance ſerves alſo for the Argol tribe." But even this is not all, or the worſt, that may happen to the poor Sudra, who ſhould endeavour to gather ſome of the crumbs that fall from the bramin's table, to which it ſeems, in any ſenſe of the words, he has no right. "If a Sooder man always performs worſhip and the jug, the magiſtrate ſhall put him to death, or fine him two hundred *aſtruphies*, p. 263. If he get by heart the beids of the Shaſter, the magiſtrate ſhall put him to death," p. 261.

Other heathen nations had ſimilar illiberal reſtrictions. "The Egyptian prieſts concealed their knowledge in tales and romantic relations, dark hints, and reſemblances of truth. *(Plutarch de Iſide, &c.)* Pythagoras learned of them to adopt a ſymbolical and myſterious way of teaching, concealing his ſentiments in dark riddles, as Do not eat in a chariot, Do not ſit on a meaſure, Do not plant a palm tree, Stir not the fire with a knife within the houſe," ib.

The Druids made a great myſtery of their knowledge. They committed nothing to writing, tho' Cæſar ſays they had the uſe of letters,

and they gave no inſtruction but in their ſacred groves.

Such is the boaſted *diſcretion* with which theſe *venerable teachers* diſpenſed knowledge to the lower claſſes of their fellow citizens. But how different in this reſpect were the inſtitutions of Moſes, which are, notwithſtanding, ſaid to be borrowed from them. He made no diſtinction of *caſts*, confining a man to the profeſſion of his father, whether it ſuited him or not, and elevating ſome tribes to the degradation of others. In the Hebrew ſyſtem there was, indeed, an hereditary prieſthood, but in that one circumſtance the reſemblance terminates. The tribe to which the prieſthood belonged, ſo far from being rich, was excluded from a ſhare in the diviſion of the land, and confined to certain cities with a ſmall ſpace round them for gardens, ſo that they were generally objects of charity, eſpecially the common Levites; and their caſe is frequently mentioned together with that of the ſtranger, the fatherleſs, and widow, who were of courſe poor and deſtitute.

The principal part of the ſubſiſtence of the Levites was the tythes, with reſpect to which they were, of courſe, at the mercy of their countrymen; and the payment of theſe tythes depended upon the attachment of the people to the law which enjoined the payment of them. Conſequently, it operated

operated as an obligation on the prieſts and Levites to inſtruct the people in the law, and preſerve them in their adherence to it, which was declared to be their proper buſineſs. Accordingly, there is not in all their hiſtory one example of a Hebrew prieſt attaining much wealth, or political influence, in the country, before the Babyloniſh captivity. And from the leaning which the people in general had to other religions, the prieſts of Baal were generally more popular than they. As to the criminal law, it was the very ſame to the prieſts and all the people.

So far were the prieſts and Levites from being enjoined to keep the people in ignorance, that certain times were expreſsly appointed on which they were to give them inſtruction with reſpect to the law; and therefore Moſes, in bleſſing each of the twelve tribes, ſays of the Levites, Deut. xxxiii, 10. *They ſhall teach Jacob thy judgments, and Iſrael thy law.* Every ſeven years they were obliged to read over the whole of the law at the feaſt of tabernacles, which they might eaſily do to the people aſſembled in groups for the purpoſe.

But beſides this expreſs proviſion for the inſtruction of the people, they were all, without exception, earneſtly exhorted to ſtudy it continually, and teach it to their children, Deut. vi, 6. *Theſe words which I command thee this day ſhall be in thine heart,*

heart, and thou ſhalt teach them diligently to thy children, and ſhalt talk of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

There was no proviſion for a king in the original conſtitution of the Hebrew government, and the nation was ſolemnly warned againſt adopting that form of government; yet Moſes, foreſeeing that they would have kings, appointed that every king ſhould, with his own hand write a copy of the law; it being of particular conſequence that he who was to adminiſter the laws ſhould be well acquainted with them. Certainly, then, if the people in general were ignorant of their inſtitutions, or neglected to obſerve them, the fault was not in the ſyſtem itſelf.

SECTION

SECTION XI.

Of the Prerogatives of the Kings.

IT is cerainly no particular objection to the ſyſtem of the Hindoos that their princes were arbitrary; becauſe, excepting the ſingle caſe of the Hebrews, all the governments in the Eaſt ever have been ſo; the princes appointing whom they pleaſed for their adviſers or aſſiſtants, and taking their advice, and employing them, as they thought proper. But it is, on the other hand, no recommendation of the ſyſtem, that their laws, ſuppoſed to come immediately from the Supreme Being himſelf, favour that ſyſtem, and that ſuch an idea is given of them as muſt tend to feed the pride of kings, encourage them to oppreſs their ſubjects, and diſturb the peace of their neighbours. Yet ſuch is the neceſſary inference from the accounts of the power of kings and magiſtrates in their ſolemn codes.

"The Magiſtrates," ſay the pundits who compiled the Code of Gentoo laws, p. 110, "muſt be looked upon in the light of *dewtah's*. In truth, the magiſtrate is a dewtah in a human form, born in this world." According to the Inſtitutes of Menu, kings have a divine origin, ſeparate from that of the reſt

reſt of mankind. "Kings," they ſay, p. 159, "are formed of particles drawn from the ſubſtance of Indra, Pavana, Yama, Surya, of Agni, and Varuna, of Chandra, and Cuvera. And ſince a king was compoſed of particles drawn from theſe chief guardian deities, he conſequently ſurpaſſes all mortals in glory: Like the ſun, he burns eyes and hearts, nor can any human creature on earth even gaze on him. He is fire and air, both ſun and moon, the god of criminal juſtice, the genius of wealth, the regent of waters, the lord of the firmament. A king, even tho' a child, muſt not be treated lightly from the idea that he is a mere mortal. No, he is a powerful divinity, who appears in a human ſhape. Fire burns only one perſon who careleſsly goes too near it, but the fire of a king in wrath burns a whole family, with all their cattle and goods. He, ſure, muſt be the perfect eſſence of majeſty, by whoſe favour abundance riſes on her lotos, in whoſe valour dwells conqueſt, in whoſe anger death."

The king is exhorted to act as the father of his people, p. 169, but he may aſſume an oppoſite character if he pleaſes. He is directed to appoint "ſeven or eight miniſters," p. 166, "and having aſked their opinions, to do what is moſt beneficial for him in public affairs." But they could only adviſe. They had no power of controll. The king

king is indeed, promiſed all proſperity if he acquit himſelf well, but they are ſuch promiſes as the Supreme Being only can make good. Treating of good princes, it is ſaid, p. 277, that "in their dominions children are born in due ſeaſon, and enjoy long lives. There the grain of huſbandmen riſes abundantly. There no younglings die, nor is one deformed animal born." If, however, this be the criterion of a well governed kingdom, few, I apprehend, will be found to be ſo.

In like manner, every thing with which a bad prince is threatened is in the power of God only. "That king who thro' weakneſs of intellect oppreſſes his people will, together with his family, be deprived both of his kingdom and his life, p. 173. A king addicted to the vices ariſing from anger may even loſe his life," p. 164. But this is to be underſtood, according to the tranſlator's interlineation, of the effects of public reſentment, and not from any regular power of controll, or of puniſhment.

The leaſt interruption given to the pleaſures of a prince expoſes the offender to a moſt unreaſonable puniſhment. "In any place," ſay the Gentoo laws, "where the magiſtrate is playing with any perſon at Choperbazee, or tables, or any other ſuch kind of game; in that caſe, if any perſon, without permiſſion of the magiſtrate, interpoſe with his hand

hand, or by ſpeaking, the magiſtrate ſhall put him to death," p. 269.

The emolument which a prince may derive from his office, independent of any exceeding, which would be called oppreſſion, ſeems according to the Inſtitutes of Menu, to be very exorbitant. "By low handicraftſmen, artificers and ſervile men, who ſupport themſelves by labour, the king may cauſe work to be done for a day in each month, p. 176. Let the king take a twentieth part of the profit on ſales, p. 240. Of cattle, of gems, of gold, and ſilver, a fiftieth part may be taken by the king; of grain an eighth part, a ſixth, or a twelfth, according to the difference of ſoil, and the labour neceſſary to cultivate it. He may alſo take a ſixth part of the annual increaſe of trees, fleſh meet, honey, clarified butter, perfumery, medical ſubſtances, liquids, flowers, roots, and fruits, of garden leaves, pot herbs, graſs, utenſils made of leather, or cane, earthen pots, and all things made of ſtone," p. 175. "Of the reward for what every ſubject reads in the Veda, for what he ſacrifices, for what he gives in charity, for what he performs in worſhip, the king juſtly takes a fifth part in conſequence of protection," p. 228. This is the more extraordinary, as it muſt be contributed by the bramins.

In return, however, for this, beſides the favour that the prince is requeſted to ſhew to the bramins,

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as mentioned before, they ſhare with him in many of the fines, and in ſome caſes the king himſelf is ſubject to a fine, tho' it is not ſaid who is to exact it. "Where another man of low birth ſhall be fined one pana, the king ſhall be fined a thouſand; and he ſhall give the fine to the prieſts, or caſt it into the river. This is a ſacred rule," p. 232. "Let no virtuous prince appropriate the wealth of a criminal in the higheſt degree. Having thrown ſuch a fine into the waters, let him offer it to Baruna, or let him beſtow it on ſome prieſt eminent for learning in the ſcripture," p. 277.

Such is the conduct preſcribed to the prince with reſpect to his own ſubjects. With regard to his neighbours, he is encouraged to get all he can from them, in order to enlarge his own territories, tho' when he has acquired new ſubjects he is adviſed to govern them well. Mr. Langles, the great encomiaſt of this ſyſtem, quotes with approbation from a Hindoo treatiſe on the art of government the following paſſage which would have been highly pleaſing to Alexander the Great, Jenghis Kan, or Tamerlane. "He draws a tribute from thoſe that are weaker than himſelf. He endeavours to ſow diſſention among the troops of thoſe ſovereigns whoſe power gives him umbrage, and may become fatal to him. Tho' the prince whoſe territories border on his ſeem to be his friend, he

ought not to have the leaſt confidence in him." p. 54.

The Inſtitutes of Menu hold the ſame language. "By a king whoſe forces are always ready for action the whole world may be kept in awe. Let him then by forces always ready make all creatures living his own, p. 172. Thus fully performing all duties required by the law, let a king ſeek" *(juſtly,* as Sir William Jones adds) "to poſſeſs regions yet unpoſſeſſed, and when they are in his poſſeſſion, let him govern them well," p. 278. But who is to controll him if he do not.

Mr. Langles himſelf will hardly ſay that the Hebrew ſyſtem was borrowed from this, or from any other form of government ſubſiſting in the time of Moſes. According to his conſtitution, there was not to be any king in Iſrael. The nation was to be governed ultimately by God, to whom they were directed to have recourſe in all caſes of great emergency, and ordinarily by a council of elders, or heads of the twelve tribes, their reſolves being afterwards confirmed by the whole congregation, in what manner aſſembled we cannot tell; ſo that, in fact, the Hebrew form of government conſiſted of three eſtates. When the heads of the tribes were aſſembled, it is probable that the High-prieſt preſided, tho' this does not appear to have been neceſſary. The prieſts, as a body, were too much

much diſperſed to be able to combine for any political purpoſe, nor does it appear that they ever attempted any thing of the kind, or that they were regarded with jealouſy on that account. At one time indeed, the Highprieſt protected the infant heir of the crown from the attempts of the queen mother to take his life; but as ſoon as he was of age he was made king.

When the people, notwithſtanding the earneſt remonſtrance of Samuel, by the direction of God himſelf, againſt their adopting a kingly government, were reſolved to be like their neighbours, in having a king, he was appointed by God, and not by the prieſts. Before this change in the form of their government the Iſraelites were governed on all extraordinary occaſions never by any prieſt, but always by a civil judge, whoſe office, if he acquitted himſelf well, ſeems in general to have been for life; but the ordinary adminiſtration of affairs did not require his interpoſition. In this reſpect the conſtitution of the Hebrews reſembled that of the Northern nations of Europe, as deſcribed by Tacitus. No civil power, however, was hereditary.

SECTION

SECTION XII.

Of the Situation of Women among the Hindoos.

I RATHER wonder that the reſpect which all Frenchmen profeſs to have for the *female ſex* ſhould not have lowered Mr. Langles's high opinion of the Hindoo inſtitutions. For nothing can be more humiliating than the light in which women are always repreſented in them. He himſelf ſays, p. 179, that according to the Veda's the ſouls of women, as well as thoſe of all individuals of the inferior caſts, are condemned to continual tranſmigrations, till they are regenerated in the bodies of men.

If the general character of women were ſuch as the Hindoo writings exhibit, there is no ſuppoſition that can be entertained concerning them too unfavourable, nor any treatment of them too bad. In the *Hitopades*, tranſlated by Mr. Langles, it is ſaid that "faithleſſneſs, violence, falſehood, extreme avarice, a total want of good qualities, and impurity, are vices natural to the female ſex," p. 95. And both the Inſtitutes of Menu, and the Code of Gentoo laws, may be quoted as better authorities in ſupport of the ſame opprobrious character, but

but certainly not the writings of Moſes. "It is," ſay the Inſtitutes, p. 44, "the nature of women in this world to cauſe the ſeduction of men, for which reaſon the wife are never unguarded in the company of females."

The ſame character is given more at large in the following paſſage. "Thro' their paſſion for men, their mutable temper, their want of ſettled affection, and their perverſe nature, let them be guarded in this world ever ſo well, they ſoon become alienated from their huſbands. Yet ſhould their huſbands be diligently careful in guarding them, tho' they well know the diſpoſition with which the Lord of the creation formed them. Menu allotted to ſuch women a love of their bed, of their ſeat, and of ornaments, impure appetites, wrath, weak flexibility, deſire of miſchief, and bad conduct. Women have no buſineſs with the texts of the Veda. Thus is the law fully ſettled. Having therefore no evidence of law, and no knowledge of expiatory texts, ſinful women muſt be as foul as falſehood itſelf, and this is a fixed rule. To this effect many texts which may ſhew their true diſpoſition are chaunted in the Veda's," p. 247.

The Gentoo laws, compiled by the learned pundits of Hindoſtan, are in perfect uniſon with theſe Inſtitutes of Menu. Of Women they ſay, p. 240, ſomething ſo groſs, that I cannot copy it. What follows

follows is bad enough. " Women have ſix qualities, the firſt an incredible deſire for jewels and fine furniture, handſome clothes, and nice victuals, the ſecond immoderate luſt, the third violent anger, the fourth deep reſentment, i. e. no perſon knows the ſentiments concealed in their hearts, the fifth another perſon's good appears evil in their eyes, the ſixth they commit bad actions."

The ſouls of women muſt certainly have been very much depraved in a prior ſtate to correſpond to their character in this world. And this is ſufficiently intimated in the Inſtitutes of Menu. Treating of the duties of a prince they ſay, p. 178, " Since thoſe who are diſgraced in this life by reaſon of their ſins formerly committed are apt to betray ſecret councils, ſo are talking birds, and ſo above all are women. Them he muſt for this reaſon remove." And yet according to Mr. Holwell, women are ſuppoſed to be animated by the moſt benignant and leaſt culpable of the apoſtate debtah, or angels, vol. 2, p. 75.

Such being in the opinion of the Hindoo lawgivers, the natural character of women, it is no wonder that little regard is paid to their evidence in courts of juſtice. " A man untainted with covetouſneſs," ſay the Inſtitutes of Menu, p. 199, may be a ſole witneſs," and will have more weight than

than many women; becauſe the female underſtanding is apt to waver."

Neither can we be ſurprized that the birth of a female is no cauſe of rejoicing in a Hindoo family. "If a wife bear only daughters," ſay the Gentoo laws, p. 252, "the huſband may ceaſe to cohabit with her." In this caſe, according to the Inſtitutes of Menu, a man after waiting eleven years, may marry another. The ſame law ſays that "if a wife ſpeak unkindly to her huſband ſhe may be ſuperſeded by another without delay," p. 255.

It is in perfect agreement with their ideas of the female character that women muſt always be under the abſolute controll of men. "A woman," ſay the Inſtitutes of Menu, "is never fit for independence, p. 245. A woman muſt never ſeek independence, p. 142. By a girl, or a young woman, or by a woman advanced in years, nothing muſt be done, even in her own dwelling, according to her mere pleaſure," p. 141. "A man both day and night muſt keep his wife in ſubjection, that ſhe by no means be miſtreſs of her own actions. If the wife have her own free will, notwithſtanding ſhe be ſprung from a ſuperior caſt, ſhe yet will behave amiſs," (*Gentoo laws*, p. 249.)

The ſubjection of a wife to her huſband has no bounds. "A faithful wife, who wiſhes to attain

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in heaven the manſion of her huſband, muſt do nothing unkind to him, be he living or dead. A wife muſt always riſe before her huſband, but never eat with him, *(Gentoo laws*, 251.) She muſt not dreſs, or take any amuſement in his abſence, p. 253. Let her macerate her body by living voluntarily on pure flowers, roots and fruits, but let her not, when her lord is deceaſed, even pronounce the name of another man," *(Inſtitutes of Menu*, p. 143.) " Tho' inobſervant of private duties, or enamoured of another woman, or devoid of good qualities, yet a huſband muſt be conſtantly revered as a god by a virtuous wife," p. 142. In this caſe ſurely, ſhe might be allowed a manſion in heaven, equal to that of her huſband ; but much more than this is required if ſhe would make ſure of ſo great a happineſs, even be burned alive with his corpſe. Whether ſhe do this or not, ſhe muſt not on any account marry again. " The marriage of a widow," ſay the Inſtitutes of Menu, p. 253, "is never named in the text concerning marriage. This practice, fit only for cattle, is reprehended by the learned bramins."

In one caſe, however, a woman is allowed the liberty of diſpoſing of herſelf. " Three years let a damſel wait, tho' ſhe be marriageable, but after that term, let her chuſe for herſelf, a bridegroom of equal rank." *(Inſtitutes of Menu*, p. 256.)

Tho'

Tho' obedience be ſo rigorouſly required of a wife, it is not to go unrewarded. "She who deſerts not her lord, but keeps in ſubjection to him in her ſpeech and her body, ſhall attain his manſion in heaven, and by the virtuous in the world be called *Sadheri*, *good and faithful*. (*Inſtitutes of Menu*, p. 249.) But if a wife be diſloyal to her huſband, ſhe incurs diſgrace in this life, and will be born in the next from the womb of a Shakal, or be tormented with horrible diſeaſes which puniſh vice," ib.

When women are conſidered in this degrading light, and treated in this diſreſpectful manner, eſpecially as not qualified to read their ſacred books, it is no wonder that they are in general very ignorant, and perhaps undeſerving of the confidence that is never repoſed in them. There are few women it is ſaid that can either read or write, (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 2, p. 47.)

How much more conſonant to reaſon is the doctrine of our ſcriptures concerning the two ſexes. According to them the man has no advantage beſides that ſuperiority which muſt be given to one of them. In every other reſpect they are conſidered, and treated, as perfectly equal. They have the ſame moral duties, and the ſame future reward in proſpect, in a ſtate in which all diſtinction of

ſex will ceaſe, where there will be *no marrying or giving in marriage, but all will be alike, as the angels of God in heaven,* Mat. xxii, 30. As to the natural or moral diſpoſition, there is no intimation in the ſcriptures, or the writings of Moſes, of women being at all inferior to men. Both have their natural paſſions, but neither of them are conſidered as more diſpoſed to criminal indulgence than the other. And with reſpect to examples, there are virtuous and excellent ones of women as well as of men. If ſome of the moſt ſhining characters be thoſe of men, ſo are alſo ſome of the worſt. And women being naturally more domeſtic, and coming leſs into public life, their characters and conduct are not in general ſo conſpicuous, and of courſe not ſo much noticed in hiſtory as thoſe of men.

SECTION

SECTION XIII.

Of the Devotion of the Hindoos.

THERE is, no doubt, ſomething ſublime, tho' extravagant and abſurd, in the profeſſed object of the Hindoo devotion, which is the detachment of the ſoul from every thing corporeal, and its union to the Supreme Being, from which it had its origin; and it is poſſible that, by the force of imagination, ſome perſons may believe that they have attained to this exalted ſtate. According to the Inſtitutes of Menu, p. 357, "he who frequently performs intereſted rites attains to an equal ſtation with the regents of the lower heavens; but he who frequently performs diſintereſted acts of religion becomes for ever exempt from the body, compoſed of the five elements. Equally perceiving the Supreme Sovereign in all beings, and all beings in the Supreme Sovereign, he ſacrifices his own ſpirit by fixing it on the ſpirit of God, and approaches the nature of that ſole divinity, who ſhines by his own effulgence."

This intenſe devotion the Hindoos ſuppoſe to compriſe all other duties. "In this life, as well as in the next, the ſtudy of the Veda's, to acquire the

the knowledge of God, is held the moſt efficacious of the ſix duties in procuring felicity to man. For in the knowledge and adoration of the one God, which the Veda's teach, all the rules of good conduct are fully compriſed," ib. p. 356.

This union with God here they think leads to the final abſorption into his eſſence hereafter. "The man who perceives in his own ſoul the ſupreme ſoul, preſent in all creatures, acquires equanimity towards them all, and ſhall be abſorbed at laſt in the higheſt eſſence, even that of the Almighty himſelf," ib. p. 362.

This idea of the effect of mere contemplation to raiſe the ſoul to a ſtate of union with God, ſuppoſed to be the higheſt attainment of man here or hereafter, led to all the practices of the chriſtian monks, who in fact only copied the heathen Platoniſts, whoſe notions were derived from an Oriental ſource. Unhappily, this ſtate of the extraordinary exaltation of the ſoul was ſuppoſed to be effected not by any thing that deſerves to be called devotion, but by certain practices and ceremonies, which have no connection whatever with real devotion or virtue; by which I mean the due government of the paſſions, and conſequently a proper conduct in life. With the Hindoos this abſtraction from all ſenſible objects, and the union of the ſoul with God, ends in nothing but a ſtupid apathy

thy and inſenſibility, and that in general only affected; as it leaves them a prey to ſome of the worſt paſſions of human nature.

What the Hindoos call *prayer*, and ſuppoſe to be ſo efficacious, is nothing that Jews or Chriſtians ſignify by that term. It is no proper addreſs to the Supreme Being, expreſſive of the ſentiments of humility, veneration, and ſubmiſſion, but the mere repetition of certain words, the pronunciation of which can only be ſuppoſed to operate like a charm. Nay, we are told that the worſhippers of Vichnou pretend that his name, tho' pronounced without any determinate motive, or even in contempt, cannot fail to produce a good effect. This alone, they ſay, has the power of effacing all crimes. (*Ezourvedam*, vol. 2, p. 88.)

The whole of the Hindoo devotion, Mr. Lord ſays, conſiſts in the frequent repetition of the names and attributes of God, p. 87. The firſt thing in their prayer, ſays the tranſlator of Ezourvedam, is to pronounce the word *oum*, then excluding all ſenſible objects, even forbearing to breathe, and to think only on God. Prayer thus made, they ſay, ſerves for the pardon of ſin and purification, p. 288.

This word *oum*, or *aum*, or *om*, on the pronunciation of which ſo much is ſuppoſed to depend, ſignifies, according to Sir William Jones, Brahma, Vichnou,

Vichnou, and Seva, or the three powers of creation, preſervation, and deſtruction. "It forms," he ſays, "a myſtical word, which never eſcapes the lips of the pious Hindoo. They meditate on it in ſilence. Perhaps, he adds, it is the Egyptian *on*, commonly ſuppoſed to mean the ſun, (*Diſſertations relating to Aſia*, vol. 1. p. 33.) and by the ancient idolaters the ſolar fire," ib. p. 61. 62. Tho' this myſtical word, together with many others, of which a ſimilar uſe is made, cannot but be well known, the bramins pretend to make a great ſecret of it. Their prayers, ſays the tranſlator of Ezourvedam, conſiſt in often repeating letters and ſyllables full of energy many times, and the bramins teach them to their diſciples, by whiſpering in their ear, and recommend inviolable ſecrecy, vol. 2, p. 240.

This is confirmed in the Inſtitutes of Menu, p. 343. "The primary triliteral ſyllable, in which the three Veda's themſelves are comprized, muſt be kept ſecret as another triple Veda. He knows the Veda who knows the ſenſe of that word." This word is often uſed together with the *gayatri*, which the editors of the Gentoo laws calls a *Hindoo incantation*, p. 81, the mention of which occurs ſo often in the Inſtitutes of Menu, and which is ſuppoſed to have the greateſt efficacy in the pretended *ſecond birth*. "Such is the advantageous privilege of thoſe who have a double birth, from their natu-

ral

ral mother, and from the *Gayatri*, their ſpiritual mother," p. 357.

The following curious circumſtances muſt be attended to with reſpect to this word, and others of peculiar efficacy, as preſcribed in the Inſtitutes of Menu. Treating of the duties of the bramin, it is ſaid, p. 27, 28; "If he have ſitten on culm of *cuſa*, with their points towards the Eaſt, and be purified by rubbing that holy graſs on both his hands, and be farther prepared by three ſuppreſſions of breath, each equal in time to five ſhort vowels, he then may fitly pronounce *om*. Brahma milked out from the three Veda's the letter *a*, the letter *u*, and the letter *m*, which form by their coalition the triliteral monoſyllable, together with the three myſterious words *bhur*, *bhuvah*, *ſwer* (or *earth*, *ſky*, *heaven.)* A prieſt who ſhall know the Veda, and ſhall pronouce to himſelf both morning and evening that ſyllable, and that holy text, preceded by the three words, ſhall attain the ſanctity which the Veda confers. And a thrice born man who ſhall a thouſand times repeat thoſe three (or *om*, the *vyahritis*, and the *gayatri)* apart from the multitude, ſhall be releaſed in a month even from a great offence, as a ſnake from the ſlough. The three great immutable words, preceded by the triliteral ſyllable, and followed by the *gayatri*, which conſiſts of three meaſures, muſt be conſidered as the

the mouth or principal part of the Veda. Whoever ſhall repeat day by day for three years, without negligence, that ſacred text, ſhall hereafter approach the divine eſſence, move as freely as air, and aſſume an etherial form. All rites ordained in the Veda, oblations to fire, and ſolemn ſacrifices, paſs away, but that which paſſes not away is declared to be the ſyllable *om*, thence called *aiſhara*, ſince it is a ſymbol of God, the lord of created beings."

According to other accounts, the prayers of the Hindos conſiſt not merely in ſilent meditation on this word, or any others, but in the actual repeated pronunciation of it, together with ſome others. La Croze ſays, p. 257. 279. "The conſtant prayer of ſome of them is *ohn namo Naraiana*. He alſo ſays the religion of others conſiſts in repeating a form of prayer which conſiſts of five letters or ſyllables, which they have conſtantly in their mouths, viz. *Nama Tchivaia*, which ſignifies *Bleſſed be Tchiven*.

The devotional ceremony called *Sandavana*, which is performed by the bramins every day, is as follows. At ſun riſe they fetch water from a pond in the hollow of their hand. This they throw ſometimes before and ſometimes behind them, or over their ſhoulder, invoking Brahma, and pronouncing his praiſes. They then throw ſome of the

the water towards the ſun, and conclude with bathing. (*Sonnerat*, vol. 1, p. 252.)

That curious traveller Pietro delle Valle gives the following general account of the worſhip of the Hindoos, p. 137. "Lights being ſet up in all the temples, and the uſual muſic of drums and pipes ſounding, I ſaw in one temple a prieſt dance before the idol all naked, ſave that he had a ſmall piece of linen over his privities, as many of them continually go. He had a drawn ſword in his hand, which he flouriſhed as if he had been fencing, but his motions were nothing but laſcivious geſtures. And, indeed, the greateſt part of their worſhip of the gods conſiſts in nothing but muſic, ſongs, dances, not only pleaſant, but laſcivious, and in waiting upon their idols as if they were living perſons, viz. in preſenting to them things to eat, waſhing them, perfuming them, giving them betel leaves, dying them with ſanders wood, carrying them abroad in proceſſions, and ſuch other things as the country people call ſports."

Can any perſon think this kind of worſhip comparable to the decent and ſolemn worſhip of the Hebrew temple, in which the truly ſublime, and in every ſenſe of the word *devotional* pſalms of David were ſung, compoſitions expreſſive of every ſentiment that becomes men with reſpect to their creator, benefactor, and moral governor, always

repreſented as a being omnipreſent, of ſpotleſs purity, univerſal benevolence, and mercy, together with the ſtricteſt juſtice; not needing the aid of any inferior beings; his own eyes being *in every place, beholding the evil and the good,* Prov. xv, 3, and ſeeing even the inmoſt receſſes of the heart, with a view to reward all men according to their works; not the alternately waking and ſleeping God of the Hindoos, or ſerved in ſo ſtuped a manner, but by truly pious affections, and active ſervices to mankind.

Much of the religion of the Hindoos conſiſts in oblations to the gods, by which is never meant the Supreme Being, the only object of the Hebrew worſhip, but the inferior deities, and to the *manes* of their anceſtors, of which the Hebrews had no idea at all; and much ceremony, and a ſuperſtitious attention to many trifling circumſtances, accompanied thoſe acts of religion. The following are ſome of them, as preſcribed in the Inſtitutes of Menu. "Let all the dreſſed food be very hot, and let the bramins eat it in ſilence, nor let them declare the quality of the food, even tho' aſked by the giver. As long as the meſſes continue warm, as long as they eat it in ſilence, ſo long as the quality of the food is not declared by them, ſo long the Manes feed upon it, p. 82. Rice taken up, and not ſupported by both hands, the malevolent *aſura's*

quickly

quickly rend into pieces, p. 80. In making offerings to the manes, let him at no time drop a tear, let him on no account be angry, let him ſay nothing falſe, let him not touch the tables with his food, let him not even ſhake the diſhes. A tear ſends the meſſes to the reſtleſs ghoſts, anger to the foes, falſehood to the dogs, contact with the foot to the demons, agitation to ſinners," p. 81.

The following alſo are among the rules relating to the oblations to the *Manes*, who ſeem to be as much reſpected as the gods to whom they uſually ſacrifice; from which it may be inferred that thoſe gods are of no very high rank. " Mere water offered with faith to the progenitors of men in veſſels of ſilver, or adorned with ſilver, proves the ſource of incorruption, p. 78. An oblation of the bramins to their anceſtors tranſcends an oblation to the deities, becauſe that to the deities is conſidered as the opening and completion of that to the anceſtors, ib. Let the offering to the gods be at the beginning and end of the *Sradda*. It muſt not begin and end with an offering to the anceſtors. For he who begins and ends it with an offering to the *Patris*, quickly periſhes with his progeny," ib.

The ceremonies uſed by the people of Malabar during what they call prayer are ſaid to be exceſſively tedious. Some times the greateſt part of the time is taken up with them, and they muſt not be omitted

omitted, or abridged, even in the preſence of the king. (*Phillips Account*, p. 6.)

Parſi's

The Parſi's are no leſs ſuperſtitious in their prayers. A Parſi, ſays Mr. Richardſon, p. 26, cannot even pare his nails, or cut his hair, without hundreds of unmeaning prayers, and the moſt tedious and ridiculous obſervances. But the omiſſion of them, he adds, is gainful to the prieſts; for abſolution muſt be purchaſed, and a fine is the indiſpenſable conſequence of the moſt minute and involuntary failure.

Oh Priestcraft!

The reading and teaching of the Veda's is attended with as many ſuperſtitious obſervances by the Hindoos as their prayers; and for the following curious particulars we have the firſt authority, viz. the Inſtitutes of Menu, which I ſhall therefore literally copy; and they are only ſome of the neceſſary attentions that are required on the occaſion. We even find by Sir William Jones' account abovementioned, that the reading of the Inſtitutes of Menu, from which theſe extracts are taken, require the ſame, or ſimilar attentions.

Ridiculous Observances.

" A bramin beginning and ending a lecture on the Veda muſt always pronounce to himſelf the ſyllable *om*; and unleſs the ſyllable *om* precede, his learning will ſlip away from him; and unleſs it follows, nothing will be long retained, p. 26. The reading of ſuch as wiſh to attain the excellent reward

ward of virtue muſt continually be ſuſpended in towns and cities, and always where an offenſive ſmell prevails. In a diſtrict thro' which a corpſe is carried, and in the preſence of an unjuſt perſon, the reading of the ſcripture muſt ceaſe; and while the ſound of whipping is heard, and in a promiſcuous aſſembly of men, p. 102. In water, near midnight, and while the two natural excretions are made, or with a remnant of food in the mouth, or when the *ſradda* has recently been eaten, let no man even meditate in his heart on the holy texts. A learned bramin having received an invitation to the obſequies of a ſingle anceſtor muſt not read the Veda for three days, nor when the king has a ſon born, nor when the dragon's head cauſes an eclipſe, p. 102; As long as the ſcent and unctuoſity of perfumes remains on the body of a learned prieſt, who has partaken of an entertainment, ſo long he muſt abſtain from pronouncing the texts of the Veda. Let him not read lolling on a couch, nor with his feet raiſed on a bench, nor with his thighs croſſed, nor having lately ſwallowed meat or rice, and other food given on the birth or death of a relation, nor in a cloud of duſt, nor while arrows whiz, or a lute ſounds, nor in either of the twilights, nor at the conjunction, nor on the fourteenth day, nor at the oppoſition, nor on the eighth day, of the moon. The dark lunar day deſtroys the ſpiritual teacher, the

Sordid Superſtitions,

degrading Fana-
ticiſm.

Stupid Whimſies.

Miracles.

the fourteenth deſtroys the learner, the eighth and the day of the full moon deſtroys all remembrance of ſcripture; for which reaſon he muſt avoid reading on thoſe lunar days. Let no bramin read while duſt falls like a ſhower, nor while the quarters of the firmament are inflamed, nor while ſhakals yell, nor while dogs bark or yelp, nor while aſſes or camels bray, nor while men in company chatter, p. 104. Never let him read on horſeback, nor on a tree, nor on an elephant, nor in a boat, nor on an aſs, nor on a camel, nor ſtanding on barren ground, nor borne in a carriage, nor with an indigeſtion, nor after vomiting, nor with four eructations, nor when the wind vehemently blows. If a beaſt uſed in agriculture, a frog, a cat, a dog, a ſnake, an ichneumon, or a rat, paſs between the lecturer and his pupil, let him know that the lecture muſt be intermitted for a day and a night, p. 105. Knowing this collection of rules, let the learned read the Veda on every lawful day, having firſt repeated in order the pure eſſence of the three Veda's, viz, the *pranava*, the *vyahritis*, and the *gayatri*," p. 104.

Poor human Nature! This is the Religion of a great portion of Mankind! Is it, or was any Hindoo any of the Rites of Rome?

Let, now, all the books of Moſes be peruſed with the moſt prejudiced eye, nothing like any of theſe ridiculous obſervances will be found in them. Certain forms were preſcribed in ſacrificing, to prevent confuſion; and otherwiſe ſuch whimſical obſervances as thoſe above mentioned might have been introduced.

introduced. For why ſhould the Iſraelites be more free from them than other nations, when they were equally ignorant; and ſuperſtition has always prevailed in proportion to ignorance? And tho' we may not be able, at this diſtance of time, to ſee the reaſons for all the obſervances preſcribed to the Hebrews, yet there is nothing in any of them ſo apparently abſurd, but that it may well be ſuppoſed there *was* a good reaſon for it at the time of their inſtitution. Their mere oppoſition to ſuch abſurd cuſtoms as univerſally prevailed in the heathen world, ſo as to render the two modes of worſhip incompatible with one another, would alone be a good reaſon for the appointment of any particular rite. For the great object of the religion of the Hebrews was to preſerve in that nation, and from them to diffuſe thro' the world, the knowledge and worſhip of the true God, and thereby to counteract the polytheiſm and idolatry which then univerſally prevailed, and more eſpecially in nations the moſt famed for ſuperior wiſdom and civilization.

How came this one inconſiderable nation, and no other, to eſcape the univerſal contagion? It was not from any want of natural propenſity to it, as appears plainly enough in the whole courſe of their hiſtory. The controll of that propenſity, therefore, muſt have come from ſome other ſource than themſelves, and could only have been from God.

SECTION

SECTION XIV.

Of the Reſtrictions of the Hindoos and other ancient Nations with Reſpect to Food.

A GREAT part of the religion of the Hindoos, as of that of all other ancient heathen nations, conſiſts in the auſterities to which they ſubject themſelves. By means of theſe, joined with contemplation, and ſuch devotion as has been deſcribed, they imagine they promote the purification of the ſoul, and prepare it for its reunion to the Supreme Being. But the Hindoos go far beyond the reſt of mankind in voluntary reſtrictions and mortifications.

The great maxim on which this ſyſtem of auſterity is built is thus expreſſed in the Inſtitutes of Menu, p. 29. "Man by the attachment of his organs to ſenſual pleaſure incurs guilt, but having ſubdued them, he thence attains heavenly bliſs."

Among the lighteſt reſtrictions to which the heathens have ſubjected themſelves is the celebacy of ſome of their prieſts. But this is not the caſe of the bramins, tho' it is that of the Lama's of Tibet, (*Diſſertations relating to Aſia*, vol. 2. p. 172.) and alſo

alſo of the prieſts of Budda, and Somonocodom, who however may quit the order, and then marry whenever they pleaſe, ib. p. 27. They are alſo of no particular tribe, but are choſen out of the body of the people.

But reſtrictions with reſpect to eating and drinking are numerous with the Hindoos; and not being, like thoſe of the Hebrews, founded on any rational ſyſtem, muſt be very inconvenient; and theſe reſtrictions affect all the claſſes except the loweſt. Among other things, all fermented or ſpirituous liquors are forbidden. "No inebriating liquor ſhall be taken by the chief of the twice born," (*Inſtitutes of Menu*, p. 320.) Regimen. Not much amiſs.

The reaſon why the liquor which we call *rack*, a ſpirit diſtilled from rice, is not allowed is particularly curious, as given in the Inſtitutes of Menu. "Since the ſpirit of rice is diſtilled from *mala*, or the filthy refuſe of the grain; and ſince *mala* is alſo the name for *ſin*, let no bramin, Chatriya, or Vaiſy drink that ſpirit," p. 320. Wine was thought to have in it ſomething of a peſtiferous nature by the Egyptians, as having come not from God, but ſome evil genius. All the Eaſtern ſages had the ſame idea. It was the opinion of the Magi, and the ancient Arabs, from whom it was adopted by Mahomet, (*Jablonſki*, vol. 1, p. 131, &c.) The prohibition of wine is among the precepts Rack.

of Fo. (*Modern Univerſal Hiſtory*, vol. 8, p. 114.)

Wine maddens Men in ſom. Climates.

In the laws of Moſes the uſe of wine is only forbidden to the prieſts during their attendance in the ſanctuary, and to thoſe who, for what time they pleaſed, took upon themſelves the vow of the Nazarites. It was, however, underſtood by the Jews, that the prieſts, even during their officiating in the ſanctuary, were only forbidden to take ſo much wine as could intoxicate them; and this was evidently to prevent any indecency in the public worſhip. At other times the prieſts, as well as other Iſraelites, were allowed a moderate uſe of that valuable beverage. The pſalmiſt very properly expreſſes his gratitude to God for it, as that which *maketh glad the heart of man*, Ps. civ. 15. Lemuel, in the book of Proverbs, with good reaſon ſays, Pr. xxxi. 6. *Give ſtrong drink to him that is ready to periſh, and wine to thoſe that be of heavy hearts.* And Paul adviſes Timothy, not to confine himſelf to water, but *to take a little wine for his ſtomach's ſake*, 1. Tim. v. 23.

Thoſe of the Hindoos who are ſubject to the moſt reſtrictions with reſpect to diet are the bramins, which ſhews that this ſyſtem was not altogether founded on prieſtcraft, but was the reſult of ſpeculation and ſerious opinion. The following are the inſtructions of Menu on the ſubject, "Garlick,

lick, onions, leeks, muſhrooms, which no twice born man muſt eat, vegetables raiſed in dung, red gums, or reſins, exuding from trees, and juices from wounded ſtems, the fruit *ſilu*, and the thickened milk of a cow within ten days after her calving, a prieſt muſt avoid with great care; as alſo rice pudding mixed with *tila*, frumenty, rice milk, and baked bread, which have not been firſt offered to ſome deity; fleſh meet alſo, the food of gods, and clarified butter, which have not been firſt touched with holy texts well recited." They are alſo forbidden to eat "the milk of a camel, or that of any quadruped with a hoof not cloven, that of an ewe, or that of a cow in heat, or whoſe calf is dead, or abſent from her, that of any foreſt beaſt, except the buffalo, the milk of a woman, and any thing naturally ſweet, but acidulated, muſt all be carefully ſhunned. But among ſuch acids buttermilk may be ſwallowed, and every preparation of buttermilk, and all acids extracted from pure flowers, roots or fruits, not cut with iron: Let every twice born man avoid carniverous birds, and ſuch as live in towns, the ſparrow, the breed of the town cock, web-footed birds, and thoſe which dive to devour fiſh. "Let him avoid meat kept at a ſlaughter houſe, and dried meat. He who eats the fleſh of any animal is called the eater of that animal itſelf, and a fiſh eater is an eater of all fleſh. From fiſh, therefore,

therefore, he muſt diligently abſtain. Yet the two fiſhes, called *pathina*, and *rohita* may be eaten when offered at a repaſt in the houſe of the gods, or the manes. A twice born man, who has intentionally eaten a muſhroom, the fleſh of a tame hog, or a town cock, a leek, or an onion, or garlick, is degraded immediately," p. 133, &c. The Gentoo laws alſo ſay, p. 261, that "if a bramin voluntarily eat onions, or garlick, the magiſtrate ſhall baniſh him from the kingdom."

The ſame reſtrictions are not obſerved by other ſects. A cow may be eaten in Siam, and the Siameſe ſometimes kill animals which are moſt reſpected in Hindoſtan, (*Ezourvedam*, p. 57.) The prieſts of Budda and Somonocodom may eat fleſh, but not kill the animal, (*Diſſertations relating to Aſia*, vol. 2, p. 27.)

Eating Fleſh or Fiſh, the greateſt Sin.

To a genuine Hindoo nothing appears more heinous than the killing, and much more the eating, of any thing that had life, "No mortal," ſay the Inſtitutes of Menu, "exiſts more ſinful than he who, without an oblation to the manes, deſires to enlarge his own fleſh with the fleſh of another creature," p. 129.

The Hindoo lawgivers ſuppoſe that ſometimes the deſire to eat animal food may be almoſt irreſiſtible. In this caſe there is the following curious proviſion in the Inſtitutes of Menu, p. 127. "Should

"Should a prieſt have an earneſt deſire to eat fleſh meat, he may gratify his fancy by forming the image of ſome beaſt with clarified butter, thickened, or he may form it with dough; but never let him form a wiſh to kill any animal in vain."

The following penalty for killing and eating any animal muſt be ſufficient to deter any perſon who can believe that it will be inflicted. Others the threatening will affect in a different manner. "As many hairs as grow on the beaſt, ſo many ſimilar deaths ſhall the ſlayer of it for his own ſatisfaction in this world endure in the next, from birth to birth," (*Inſtitutes of Menu*, p. 127.) But then the reward for the ſtrict obſervance of the injunction is likewiſe very great. "He who injures no animated creature ſhall attain without hardſhip whatever he thinks of, whatever he ſtrives for, whatever he fixes his mind on," ib. p. 129.

Transmigrations enough!

Notwithſtanding theſe prohibitions, the ſacrifice of animals having been practiced from time immemorial, and alſo the partaking by the worſhippers of what was thus given to the gods, even the Hindoos make an exception to their rule in this caſe. "On ſolemn offerings to a gueſt, at a ſacrifice, and in holy rites to the manes, or the gods, but on thoſe occaſions only, may cattle be ſlain. This law Menu enacted," (*Inſtitutes of Menu*, p. 128.)

128.) In the idea of the Hindoos cattle were originally created for this ſole purpoſe, and in their opinion much more depends upon it than, without particular information from the higheſt authority, we ſhould have ſuſpected. "By the ſelfexiſtent in perſon," ſay the Inſtitutes of Menu, "were beaſts created for ſacrifice; and ſacrifice was ordained for the increaſe of this univerſe. The ſlaughter therefore of beaſts for ſacrifice is in truth no ſlaughter," p. 128. F. Bouchet alſo ſays, that tho' the bramins are not allowed to eat meat, they are obliged to eat it at a ſacrifice called *Ethiam*, when a ſheep is killed, and they divide it among themſelves (*Religious Ceremonies*, p. 382.) *

Other ancient nations, and eſpecially the Egyptians, whoſe inſtitutions and cuſtoms are perhaps of

* Mr. Holwell, however, ſays that originally the Hindoos had no bloody ſacrifices of any kind, and that there is no alluſion to that mode of worſhip in the Chartah Bhade, that the bramins ſay that none but Moiſaſoor himſelf could have invented it, it is ſo repugnant to the true ſpirit of devotion, and ſo abhorrant to the eternal one, vol. 2, p. 84. This is ſo directly contrary to every other authority, and ſo improbable in itſelf, as all other nations without a ſingle exception ſacrificed animals, that I have no doubt of its being a miſtake of this writer, who yet had the means of the beſt information.

of as great antiquity as thoſe of the Hindoos, laid themſelves under various ſuperſtitious reſtrictions with reſpect to food. Herodotus ſays the Egyptians neither ſowed nor ate beans, nor would they taſte the head of any animal, lib. 2, ſec. 32. In this, according to Plutarch, they were imitated by the Romans, who alſo when they were purified, abſtained from pulſe *(Roman Queſtions.)* The Egyptians, he alſo ſays, ate no fleſh of ſheep or ſwine, nor, in the time of their purifications, did they eat ſalt *(De Iſide & Oſiride.)* They conſidered the ſea as the excrement of Typhon, and even of the world, and held the ſea, and ſea ſalt, in abomination, tho' they would uſe rock ſalt. For this reaſon they had a diſlike to fiſh *(Jablonſki*, vol. 1, p. 84.) According to Juveral they never ate any animals that bore wool, any more than onions and leeks.

Porrum et cepe nefas violare, et frangere morſu.
———Lanatis animalibus abſtinet omnis
Menſa. Nefas illic fœtum jugulare Capellæ.
SAT. 15.

All the Egyptians, however, did not obſerve the ſame rules of diet. Some of them, Herodotus ſays, abſtained from ſome kinds of ſea fiſh, and others from other kinds. Some would eat none that were catched with a hook, leſt it ſhould have touched a pike,

a pike, which they thought would pollute it. The people of Syene abſtained from the ſea bream, and the prieſts from all fiſh, lib. 2, ſec. 37. The Syrians had the ſame objection to fiſh. Plutarch in his treatiſe on Superſtition ſays the ſuperſtitious believe that if a man taſte of a minow, or bleak, the Syrian goddeſs will eat thro' his ſhins, fill his body with ſores, and diſſolve his liver. Pythagoras, he alſo ſays, ate no fiſh.

The moſt probable reaſon that I have met with for the diſlike which the Egyptians had to onions and beans, and alſo to wool in garments, may be collected from Plutarch's treatiſe de Iſide and Oſiride. Having a prejudice againſt *matter* in general, they had a ſtronger againſt *excrementitious matter*, and every thing that promoted it. Hair, and wool, they conſidered in the light of excrements; and the eating of onions and beans, beſides being too nutritious, and thereby promoting a great increaſe of matter in the body, and eſpecially of *fat*, which they regarded as excrementitious, was the occaſion, they thought, of offenſive excrements. For this reaſon they would not allow their ſacred bull to be too fat, and to prevent this they never gave him to drink of the water of the Nile, which was ſuppoſed to have that tendency. This alſo was the reaſon why the Egyptian prieſts cut off their hair, and alſo why they were circumciſed,

ciſed, the foreſkin being deemed both ſuperfluous, and the cauſe of uncleanneſs. According to Heſiod, as quoted by Plutarch, men's nails were cut at the feſtivals of the gods.

Let this account of prohibited meats be compared with that of Moſes, and it will appear, whatever Mr. Langles may ſay to the contrary, that the one was not copied from the other. They are formed on quite different principles. By Moſes nothing probably was forbidden to be eaten that is really proper for the food of man in the climate of Paleſtine. In his rules we ſee nothing fanciful, or arbitrary; whereas nothing can be more evidently ſo than ſeveral of the Hindoo reſtrictions, and we are puzzled in our conjectures concerning the reaſons of them. Some ſay their abſtinence from fleſh meat was enjoined on account of the ſuppoſed tranſmigration of human ſouls into the bodies of the animals. Others ſay it was becauſe their gods were formerly concealed in their forms. But this will hardly account for their objection to eating beans, onions, and other wholeſome vegitables.

SECTION XV.

Of the Auſterities of the Hindoos and other heathen Nations.

I NOW proceed to give an account of more ſerious auſterities. It being ſuppoſed that the element of *water*, as well as that of *fire*, has the power of purifying the ſoul, and that the water of ſome rivers has more efficacy in this reſpect than others, *pilgrimages* for the purpoſe of bathing in diſtant rivers is very common with the Hindoos. The river that is generally preferred is the Ganges. In this, ſays Mr. Lord, p. 87, they not only bathe, but to it they carry offerings; and immenſe quantities of precious ſtones are thrown into it.

Many perſons add particular auſterities to their journeys. "They go" ſays Bernier "long pilgrimages, not only ſtark naked, but loaded with iron chains, like thoſe that are about the necks of elephants." "Not long ago one of them finiſhed meaſuring the diſtance between Benares and Jaggernaut by alternately ſtretching himſelf on the ground, and riſing, which muſt have taken up years to complete," *(Sketches relating to the hiſtory, &c. of the Hindoos,* vol. 1, p. 241.)

But

But the great buſineſs of the expiation of crimes, and the advancement of the purification of the ſoul, has led thoſe people to much greater auſterities than theſe. Thinking they could not mortify the body too much, they have inflicted upon themſelves the moſt dreadful torments, that it is in the power of nature to ſupport, and even beyond this. For many of them have knowingly, and in various ways, ſome of them the moſt ſhocking to think of, put an end to their own lives. The following are the directions ſolemnly preſcribed in the Inſtitutes of Menu, p. 150, for thoſe bramins who aim at perfection.

"Having remained in the order of a houſe-keeper, let the twice born man dwell in a foreſt, his faith being firm, and his organs wholly ſubdued. When the father of a family perceives his muſcles become flaccid, and his hair grey, and ſees the child of his child, let him then ſeek refuge in a foreſt. Let him eat green herbs, roots, and fruit. Let him wear a black antelope's hide, or a veſture of bark. Let him bathe evening and morning. Let him ſuffer the hair of his head, his beard, and his nails, to grow continually, p. 145, &c. Honey and fleſh meat he muſt avoid, and all ſorts of muſhrooms. Let him not eat the produce of ploughed land, nor fruits, or roots produced in a town, tho' hunger oppreſs him,

p. 147.

p. 147. Let him ſlide backwards and forwards on the ground, or let him ſtand a whole day on tip-toe, or let him continue in motion, riſing and ſitting alternately; but at ſun riſe, at noon, and at ſun ſet, let him go to the water and bathe, p. 140. In the hot ſeaſon let him ſtand expoſed to five fires, four blazing round him, with the ſun above. In rain let him ſtand uncovered, where the clouds pour the heavieſt ſhowers. In the cold ſeaſon let him wear humid veſture, and let him increaſe by degrees the auſterity of his devotion; and enduring harſher and harſher mortifications, let him dry up his bodily frame. Then, having repoſited the holy fires as the law directs in his mind; let him live without external fire, without a manſion, wholly ſilent, feeding on roots and fruit. Or let him advance in a ſtraight path towards the invincible North Eaſt point, feeding on water and air, till his mortal frame totally decay, and his ſoul became united with the Supreme, p. 149. A bramin having ſhuffled off his body by any of thoſe modes, which great ſages practiced, and becoming void of ſorrow and fear, riſes to exaltation in the divine eſſence. After he has read the Veda in the form preſcribed by the law, has legally begotten a ſon, and has performed ſacrifice to the beſt of his power, he may apply his heart to eternal bliſs. But if he has not paid thoſe three debts, and yet aim

aim at final beattitude, he ſhall ſink to a place of degradation," p. 150.

Compared with this, the whippings, and other auſterities of P. Damiani, and other Catholic devotees, was indulgence. In the Ezourvedam four ſtates of bramins are deſcribed according to their degrees of perfection. " The loweſt of them is that in which they marry and live in the world, p. 290. The next is that in which they marry, but ceaſe to come near their wives, or take any care of their children. The third is that in which they go into the woods, to live far from the world, and its ſnares. He who has the courage to embrace it muſt for ever abandon father, mother, wife, and children. He will thus renounce all the good things of this world, and cut up by the roots anger and covetouſneſs. He muſt live on alms but without begging, p. 292. The laſt and moſt perfect conſiſts of thoſe whoſe only occupation is the knowledge of God, and of truth. They have no paſſions, and an abſolute command over their ſenſes," 295. According to the Bagavadam, the moſt perfect of theſe become dumb, ſilly, or mad.

Among the different *faſts* in honour of different deities, there is one that is thought to have ſingular efficacy to efface all ſins. It is called *Sandrajonon*, and conſiſts in an abſtinence of twelve days together, in honour of the moon. Then follows

an

an account of the practices of each of thoſe days. (*Ezourvedam*, vol. 2, p. 33.) "On the eleventh, he eats nothing, but drinks the urine of a cow." In the ſame work we are told that "the laſt ſtate of contemplation, called *Achattangayogan*, terminates in living on nothing but air," vol. 2, p. 229, and this could not laſt long.

It were endleſs to recite all the particulars of the ſtrange auſterities to which thoſe who are called *Faquirs* ſubject themſelves. Accounts of them may be ſeen in all the books of travels into Hindoſtan. Some of them always ſit croſs legged, or hold up their arms over their heads. Some twiſt their arms one within the other. Some let their nails grow to a great length, and keeping their hands ſhut, let them pierce thro' the back of them. (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 1, p. 241.) Others ſtand on their heads, or on one leg, others continue on the tops of trees, or under certain trees, or in temples; and they who continue in the ſame poſture the longeſt, are eſteemed the moſt devout. (*Phillips account of Malabar*, p. 22.) Bernier, after giving a particular account of ſome of their ſtrange and painful poſtures, ſays that many of them are ſo difficult, that we have no poſture-maſters able to imitate them, vol. 2, p. 134.

At the feſtival called *Maritale* ſome perſons, tho' of the loweſt claſſes, make a vow to be whirled in the

the air in a machine conſtructed for the purpoſe, in which they are ſuſpended on iron hooks thruſt thro' the ſkin of their backs. Being then elevated conſiderably above the ground, they generally brandiſh a ſword and buckler, and behave as if they felt no pain, having commonly drank ſome intoxicating liquor beforehand. (*Sonnerat*, vol. 1, p. 244.) Mr. Dow ſays, p. 39, that this cuſtom is kept up in commemoration of a martyr, who was in this manner tortured for his faith.

It was the cuſtom of ſome of the ancient idolaters to make indelible marks on their hands, or other parts of their bodies as ſome ſymbol of the deity to whoſe worſhip they particularly devoted themſelves. The ſame is done in ſome parts of the Eaſt, tho' not that I have found in Hindoſtan. According to the Univerſal Hiſtorians, the people of Arrakan wear the mark of their houſehold gods branded on their arms, ſides and ſhoulders, vol. 7, p. 23.

The idea of *fire* being one of the great purifiers of the ſoul, probably contributed to recommend the following inſtance of voluntary pain deſcribed by Mr. Sonnerat, vol. 1, p. 257. "The only public feſtival in honor of *Darmaraja*, and *Drobede* his wife is that of *Nerpou-Tirounal* or the feaſt of fire, becauſe they walk upon that element. It continues eighteen days, during which they who make a

vow

vow to obſerve it muſt faſt, abſtain from women, lie on the ground without any mat, and walk over burning coals. On the eighteenth day they repair to the place, to the ſound of muſical inſtruments, their heads crowned with flowers, their bodies daubed over with ſaffron, and follow in cadence the images of Darma-Raja and Drobede, which are carried in proceſſion. When they approach the hot coals they ſtir them, to make them burn more fiercely. They then rub their foreheads with ſome of the cinders, and when the deities have made the circuit of the fire three times, they walk faſter or ſlower according to the ardour of their devotion on the burning coals, which cover a ſpace of about forty feet in length. Some carry their children in their arms, others lances, ſabres and ſtandards. The moſt devout walk over the fire ſeveral times."

According to Strabo and Pliny, the prieſts of Favonia, even in the time of Auguſtus, uſed to walk barefoot on burning coals, and Virgil mentions this cuſtom, in the addreſs of Aruns to Apollo,

———*Medium, freti pietate, per ignem*
Cultores multa premimus veſtigia pruna.
ÆN. lib. ii.

See alſo Silius Italicus lib. 5. But Strabo ſays this was done in the rites of the goddeſs Feronia. He ſays that perſons every year walked with their feet

feet naked, and without receiving any hurt, where great crowds were aſſembled to ſee them, lib. 5.

In all countries, and in all ages, many of the rites of the heathen religions have been of a painful nature. Several of the ſacred rites of the Egyptians conſiſted of mourning. While the ſacrifice on the feſtival of Iſis was burning, the people kept beating themſelves, (*Herodotus*, lib. 2. ſec. 40.) No perſon could be initiated into the ſacred rites of Mithra among the Perſians till he had gone thro' eighty degrees of torture of different kinds. He was firſt made to ſwim over a great ſpace of water, and then to throw himſelf into the fire. He then paſſed a long time in ſolitude, abſtained from food, &c. &c. &c. If he ſurvived theſe, he was initiated into the myſteries. (*Jablonſki, Prolegomena*, p. 143.)

We are moſt of all ſhocked at perſons devoting themſelves to certain and even very painful deaths from this miſerable ſuperſtition, and this is far from being uncommon with the Hindoos. There are among them many inſtances of devotees and *penitents*, as they are called, throwing themſelves under the chariot wheels of Chiva, or of Vichnou, when the idols are drawn out to celebrate their feſtivals, and being thereby cruſhed to death, (*Bernier*, vol. 2, p. 104. *Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 1, p. 242.) The

Univerſal Hiſtorians give the ſame account. To the wheels of the waggon they ſay, (vol. 6, p. 537,) on which the images are carried in proceſſion on feſtival days, great iron hooks are faſtened; and on thoſe ſome of the men throw themſelves, ſo that being turned round with the wheels, they are cut to pieces. Others lie ſprawling on the ground for the wheels to paſs over them, and cruſh them to death. The ſame is done in Arrakan, vol. 7, 27. Mr. Sonnerat ſays that ſome fathers and mothers throw their children under the wheels of the chariot, thinking that the deity will raiſe them to eternal happineſs in another world, vol. 1, p. 277. At the feſtival of Tirounal, he ſays, ſix or ſeven thouſand perſons join to draw this chariot, ib. p. 226.

But the moſt affecting inſtances of voluntary death, if they can be ſaid to be always voluntary, are thoſe of the Hindoo women burning themſelves alive with the bodies of their deceaſed huſbands, which, tho' not abſolutely required, is ſtrongly recommended in the Hindoo inſtitutions. We have ſeen the degraded ſtate of women in this country, how much it is below that of men. In this way, however, and it ſeems to be the only one, they have an opportunity of attaining the ſame ſtate of happineſs with them after death. And this action is eſteemed ſo honourable for the family in which

which it takes place, and to the religion itſelf, that nothing is omitted, eſpecially on the part of the bramins, to encourage, and almoſt compel, widows to do it; and if they once give their conſent, it is hardly in their power to recede. And according to the teſtimony of travellers, many of theſe widows go to the fire as much againſt their wills as if it was a real human ſacrifice.

Mr. Holwell ſays that the women are not allowed to declare their reſolution to burn themſelves till the expiration of twenty four hours after the death of their huſbands, vol, 2. p. 88, and that this cuſtom was introduced by the authors of the Chatah and Auchtorrah Bhade's, who ſtrained ſome expreſſions in the original Shaſter for the purpoſe, p. 91. Mr. Dow ſays, p. 35, that this practice was never reckoned a religious duty, as has been erroneouſly ſuppoſed in the Weſt. But by this he can only mean that it is not of univerſal obligation.

The ſtrict Hindoos certainly conſider this action as one of the moſt important in all their religion, the cauſe of which it is ſaid it would be hardly right to inveſtigate. (*Preface to the Gentoo laws*, p. 67.) "It is proper," ſay theſe laws, "for a woman after her huſband's death to burn herſelf in the fire with his corpſe. Every woman who thus burns herſelf ſhall remain in paradiſe with her huſband

band three *crore*, and *fifty lacks* of years by deſtiny. If ſhe cannot burn ſhe muſt preſerve an inviolate chaſtity. She then goes to paradiſe; otherwiſe to hell," p. 253. Another powerful inducement to this practice is that the children of thoſe who burn themſelves become illuſtrious, and are ſometimes received into caſts ſuperior to their own. (*Holwell*, vol. 2, p. 89.)

Some of the caſes of this kind mentioned by travellers are very affecting. The heroiſm and tranquility with which ſome women do this, holding their huſbands heads in their laps, and lighting the fire themſelves, is aſtoniſhing; while others are tied faſt, or puſhed into the fire, their ſhrieks being drowned by the bramins. Bernier ſaw a woman burning with her huſband without diſcovering any ſymptom of terror, while five of her maids, after dancing round the fire, threw themſelves into it one after another with the greateſt ſeeming indifference, vol. 2, p. 122. He ſays that when they diſcover any reluctance, the bramins ſometimes force them into the fire. In ſome caſes, he ſays, that, inſtead of burning them, they bury them up to the neck, and then ſtrangle them by turning their heads round, p. 133.

On the deaths of great perſons, thoſe victims of ſuperſtition, voluntary or involuntary, are ſometimes very numerous. At the death of a king of Tanjore,

Tanjore, no leſs than three hundred of his concubines leaped into the flames, and four hundred burned themſelves at the funeral of a naique of Madura. (*Maurice's Indian Antiquities*, vol. 2, p. 165.)

Dying by fire is deemed very meritorious in men, but is ſeldom practiſed. There is, however, one celebrated inſtance of this on record, viz. that of Calanus, an Indian philoſopher, as he is called, who burned himſelf in the preſence of Alexander the great and his officers. Sometimes the Hindoos burn perſons when they think them to be paſt recovery. An Engliſh ſurgeon once met a number of perſons carrying a man, whom they thought to be dying, to a pyle; when, feeling his pulſe, he ſaid he was not paſt recovery, and taking him back he reſtored him to perfect health. (*Modern Univerſal Hiſtory*, vol. 6, p. 280.)

The idea of purifying the departing ſoul by means of *water* is the reaſon that great numbers of Hindoos chuſe, or are made, to die in rivers. Very often, ſays Bernier, p. 130, when they are juſt about to expire, the bramins plunge them into the river, that the ſoul of the deceaſed may be waſhed from its impurities in the act of leaving the body. This, he ſaid, he heard not only from the vulgar, but from the moſt learned of their bramins. And when once a man has deſired to be conducted to the river,

he cannot retract his word, and therefore he is carried to it; when they firſt put his feet in, then make him drink a good deal of the water, exhorting him to do it with devotion, and confidence, as a certain means of waſhing his ſoul, and of blotting out all his ſins; and at laſt they puſh him into it, tho' ever ſo unwilling. Many, it is ſaid, are drowned in this manner, whom an indiſcreet devotion, or ſome diſcontent in their family, had brought thither, and repented when it was too late. *(Agreement of the cuſtoms of the Eaſt-Indians with thoſe of the Jews, &c.* p. 52.)

This mildeſt of all religions (for ſuch is the character that is generally given to it) a religion which will not hurt a fly, * was in its origin as cruel and ſanguinary

* At Cambaye P. Della Valle ſaw "a hoſpital for birds of all kinds, which for being ſick, or lame, deprived of their mates, or otherwiſe needing food or cure, are kept and tended with the greateſt diligence; and the perſons who take care of them are maintained by the public alms. When they are recovered, if they be wild, they are let go; if domeſtic, they are given to ſome pious perſon who keeps them in his houſe. The moſt curious thing," he ſays "that I ſaw in this place, were ſome little mice, which being found orphans, without ſire or dam to attend them, were put into this hoſpital, and a venerable old man with a white beard, keeping them in a box with cotton, very diligently attended them, with ſpectacles on

ſanguinary as any other. Like all other ancient ſyſtems of heatheniſm, it enjoined human ſacrifices, tho' in proceſs of time they were laid aſide, as they were in a great meaſure by the Egyptians, the Greeks, and the Romans. The Veda's enjoined human ſacrifices, (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 1, p. 225.) The Inſtitutes of Menu ſay that the ſacrifice of a man was required in former ages, but not then, p. 364. They ſay alſo that the obligation to expiation extending to death is abrogated, p. 365. Sir William Jones ſays that the ancient ſolemn ſacrifice of the Hindoos was that of a man, a bull, and a horſe, (*Diſſertations relating to Aſia*, vol. 1, p. 51.)

In a collection of Voyages by *Delaporte*, which, tho' no authorities are quoted in it, is ſuppoſed to

his noſe, giving them milk to eat with a bird's feather, becauſe they were ſo little that as yet they could eat nothing elſe; and he told us he intended, when they were grown up, to let them go free where they pleaſed. The next morning, going into the city, we ſaw another hoſpital for goats, kids, ſheep and weathers, either ſick or lame. We ſaw another hoſpital for cows and calves, ſome of which had broken legs, others more infirm, very old or lean, and therefore were kept here to be cured." p. 35, &c.

to be compiled from ſuch as may be depended upon, the traveller ſays, vol. 3, p. 444. "In Malabar a perſon told us that one of his anceſtors had been ſacrificed to their idols. It was the ancient cuſtom of the country to condemn certain perſons to ſacrifice themſelves, which they did by giving themſelves twelve wounds with ſo many different knives. The laſt ſtab was to the heart, after which he was burned by his family."

Various animals, among which were men, as well as bulls, were anciently ſacrificed by the Chineſe, (*Diſſertations relating to Aſia*, vol. 1, p. 229.) Indeed, this horrid cuſtom ſeems to have been univerſally practiced by all ancient nations, except that of the Hebrews only; ſo that Mr. Holwell's denial of it with reſpect to the Hindoos, beſides being contradicted by poſitive authorities, is of no weight at all.

The temples of Ilythia, or Lucina, in Egypt were ſtained with human blood. There they burned men alive. Three were ſacrificed in this cruel manner every day, and therefore when Amoſis forbad thoſe ſacrifices, he directed three images of wax to be burned in their ſtead. The authors of theſe horrid rites Jablonſki ſuppoſes to have been the ſhepherds who invaded, and for ſome time kept poſſeſſion of, Egypt, vol. 2, p. 69, 75.

Plutarch

Plutarch ſays that Ameſtris, the wife of Xerxes, buried twelve men alive, as a ſacrifice which ſhe made for his health, and Photius ſays that the Perſians offered men women and children to Mithra. Celſus, as quoted by Origen, ſays that they offered ſeven embryo's to this deity, on account of the ſeven planets, (*Lord*, p. 223.) The Romans, Plutarch ſays, buried two men and two women alive in the market place, two Greeks and two Gauls, and yet cenſured the Barbarians called *Bletemanſes* for ſacrificing a man to their god, (*Roman Queſtions.*)

If the bramins in the Eaſt, bore, as has been ſuppoſed, any relation to the Druids in the Weſt, this horrid rite muſt have prevailed in Hindoſtan as it did among the Gauls and Britons, whoſe religion was ſo abhorrent to humanity on this account that the Romans forbad the exerciſe of it.

The religious cuſtoms of the Northern nations of Europe were, in ſeveral reſpects, ſimilar to thoſe of the Eaſt; and with them human ſacrifices were univerſal, and continued a long time. It was a maxim with the Gauls, that where the life of a man was concerned, the gods would not be appeaſed but with the lives of men; and therefore when they were ſeized with a dangerous illneſs, or in any great danger, they ſacrificed men for victims, or made vows that they would ſacrifice them. In

Britain priſoners of war, robbers, and perſons guilty of other heinous crimes, were either ſlain on altars, or burned alive in machines of wicker work conſtructed in the ſhape of men, as ſacrifices to their deities, (*Cæſaris Com.* lib. vi. ſec. 14.)

In Scandinavia they held a feſtival every ninth month, which laſted nine days, and every day they offered nine living victims, men or animals. But every ninth year the moſt ſolemn ſacrifices were offered at Upſal, when the king, the ſenate, and all the citizens of any diſtinction attended in perſon; and they choſe among the captives in time of war, and ſlaves in times of peace, nine perſons to be ſacrificed. But in times of great calamity they ſacrificed perſons of more conſequence. The firſt king of Vermland was burned in honor of Odin, to put an end to a great dearth. Hacon king of Norway offered his ſon in ſacrifice to obtain the victory over his enemy Harold. Aune king of Sweden devoted to Odin the blood of his nine ſons, to prevail on that god to prolong his life. The ancient hiſtory of the North abounds with ſimilar examples. (*Northern Antiquities*, vol. 1, p. 134.)

In the capital of Denmark they offered every ninth year ninety-nine men, as many horſes, dogs, and cocks. In Iceland there were two temples, in which they offered human victims, and a pit, or well, into which they were thrown headlong, ib. p. 138.

p. 138. The prieſts of theſe inhuman deities were called *Drotter*, probably the ſame with *Druids*, ib. p. 140.

The reflections of Plutarch on this ſubject in his tract on *Superſtition* are ſo much to the purpoſe, that I ſhall cloſe this ſection with them. "Men," he ſays, "were not at firſt made Atheiſts by any fault they found in the heavens or ſtars, or ſeaſons of the year, or in thoſe revolutions or motions of the ſun about the earth that make the day and night, nor yet by obſerving any miſtake or diſorder, either in the breeding of animals, or the production of fruits. No, it was the uncouth actions, and ſenſeleſs paſſions of ſuperſtition, her canting words, her fooliſh geſtures, her charms, her magic, her freakiſh proceſſions, her tabourings, her foul expiations, her vile methods of purgation, and her barbarous and inhuman penances and bemirings, at the temples. It was theſe, I ſay, that gave occaſion to many to affirm it would be far happier if there were no gods at all than ſuch as are pleaſed with ſuch fantaſtical toys, who thus abuſe their votaries, and are incenſed and pacified with trifles."

"Had it not been much better for the ſo much famed Gauls, and Scythians, that they had neither thought, nor imagined, nor heard any thing of their gods, than to have believed them ſuch as would be pleaſed with the blood of human ſacrifices; and

that

that accounted ſuch for the moſt complete and meritorius of expiations. How much better had it been for the Carthaginians if they had had either a Critias or a Diagoras for their firſt Lawgiver, that ſo they might have believed neither god nor ſpirits, than to make ſuch offerings to Saturn as they made. But they knowingly and willingly themſelves devoted their own children; and they who had none of their own bought of ſome poor people, and then ſacrificed them like lambs or pigeons; the poor mother ſtanding by the while without either a ſigh or a tear; or if by chance ſhe fetched a ſigh, or let fall a tear, ſhe loſt the price of her child, and it was nevertheleſs ſacrificed. All the places round the image were in the mean time filled with the noiſe of hautboys and tabors, to drown the poor infants crying."

So far was this moſt horrid rite of human ſacrifice from finding a place among the inſtitutions of Moſes, that in his writings, and in all the books of the Old Teſtament, it is ſpoken of with the greateſt abhorrence and deteſtation; and the practice is particularly mentioned as the greateſt of thoſe abominations for which the ancient inhabitants of Canaan were expelled to make way for the Iſraelites Deut. xii. 29. *When the Lord thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their*

their land, take heed to thyſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee, and that thou inquire not after their gods; ſaying, How did theſe nations ſerve their gods, even ſo will I do likewiſe. Thou ſhalt not do ſo to the Lord thy God. For every abomination to the Lord, which he hateth, have they done unto their gods. For even their ſons and their daughters have they burned in the fire to their gods. The ſhedding of *innocent blood*, with which the Iſraelites are ſo often charged, and which is mentioned by the prophets as one of the cauſes of their expulſion from their country, was, I doubt not, the blood of innocent children ſacrificed in this manner. Notwithſtanding this, the Iſraelites are by modern unbelievers treated as *Barbarians*, and ſaid to have borrowed their inſtitutions from thoſe of their more civilized neighbours; and it is affirmed that the five books of Moſes are only copies of thoſe of the Hindoos. What muſt be the force of prejudice in men who can entertain, and propagate this opinion!

SECTION

SECTION XVI.

Of the Hindoo Penances.

THE rules concerning penance, or atonement for ſpecific offences, makes one of the moſt ſerious articles in the ſyſtem of the Hindoo religion; and ſo numerous and intricate are they, that it muſt have been very difficult to underſtand, and ſtill more to remember them.

In the Inſtitutes of Menu there is the following enumeration of the principal agents in the great buſineſs of the purification of the ſoul when it has contracted any pollution. "Sacred learning, auſtere devotion, fire, holy aliment, the earth, the wind, water, and ſmearing with cow dung, are preſcribed acts of religion. The ſun and time, are the purifiers of embodied ſpirits," p. 136. It is not eaſy, however, to conceive how things ſo very different in their natures as theſe are ſhould produce the ſame effect.

The ſame rites of purification were alſo had recourſe to by way of prevention, as well as for the cure of moral evil; and even the inferior deities were thought to have practiced ſome of them, as we learn from the following paſſage in the ſame work. "He

"He who for a whole month eats no more than thrice eighty mouthfuls of wild grains, as he happens by any means to meet with them, keeping his organs in ſubjection, ſhall attain the ſame abode with the regents of the moon. The eleven *Rudra's* the twelve *Aditya's*, the eight *Vaſu's*, the *Maruts*, or genii of the winds, and the ſeven great *Richis* have performed this lunar penance, as a ſecurity from all evil, p. 338.

According to the laws of Moſes, a perſon who had touched a dead body was deemed unclean. But the idea of this kind of impurity is carried much farther by the Hindoos. With them the perſon who only hears that a relation is dead, in a diſtant country, is deemed unclean. "If ten days after he died have not paſſed, he is unclean for the remainder of thoſe days only. If ten days have elapſed he is unclean for three nights. If a year has expired, he is purified by touching water." (*Inſtitutes of Menu*, p. 132.)

Women are ſubject to various impurities. With reſpect to ſome of them we read that, "by oblation to fire during the mothers pregnancy, by holy rites on the birth of a child, by the tonſure of the head, with a lock of hair left on it, by the ligation of the ſacrifical cord, are ſeminal and uterine taints of the three claſſes wholly removed," ib p. 20.

Not only is the drinking of wine, and ſpirituous liquors

liquors a great ſin, but even for drinking water in a veſſel in which there has been any liquor of that kind, the following purification is deemed neceſſary. " For drinking water in a veſſel where ſpirit of rice, or any ſpirituous liquor, has been kept, he may ſwallow nothing for five days and nights but the plant *Sanchapuſhpi*, boiled in milk," ib 328.

But the drinking of the ſpirit itſelf is an offence not ſo eaſily expiated. " Any twice born man who has intentionally drank ſpirit of rice, thro' perverſe deluſion of mind, may drink more ſpirit in flame, and atone for his offence by ſeverely burning his body : Or he may drink until he die the urine of a cow, or pure water, or milk, or clarified butter, or juice expreſſed from cow dung." p. 320.

The following are different caſes of penance for the offences of bramins or prieſts. " He who has taught the Veda's on a forbidden day may atone for his offence by ſubſiſting a whole year on barley alone, p. 334. He who for ſeven ſucceſſive days omits the ceremony of begging food, and offers not wood to the ſacred fire, muſt perform the penance of *avarcini*, unleſs he be afflicted with illneſs. This duty of a mendicant is ordained by the wiſe for the bramins alone, p. 41. The prieſt who neglects keeping the ſacred hearth, by voluntarily neglecting the morning and evening oblations to the fire, muſt perform the penance *chandrayana* for one month ;

month; ſince that neglect is equally ſinful with the ſlaughter of a ſon, p. 312. Let the *Saniefſy'* (the higheſt attainment of a bramin) "by way of expiation for the death of thoſe creatures which he may have deſtroyed unknowingly, by day or by night, make ſix ſuppreſſions of his breath, having duly bathed," p. 151. The reward for not violating this precept is peculiarly great. "To a bramin by whom not even the ſmalleſt dread has been occaſioned to ſentient creatures, there can be no dread from any quarter whatever, when he obtains a releaſe from his mortal body," (*Inſtitutes of Menu*, p. 150.)

The effect of rightly pronouncing certain words, eſpecially *om*, the *gayatri*, and another which Sir William Jones ſuppoſes to ſignify the *earth*, the *ſky*, and *heaven*, is repreſented as peculiarly great in the buſineſs of expiation. The Inſtitutes of Menu ſay concerning a ſtudent, "Let not the ſun ever ſet or riſe while he lies aſleep. If the ſun ſhould riſe or ſet while he ſleeps thro' ſenſual indulgence, he muſt faſt a whole day, repeating the *gayatri*, p. 45. Should a bramin who has once taſted the holy juice of the moon plant even ſmell the breath of a man who drinks ſpirits, he muſt remove the taint by thrice repeating the gayatri, while he ſuppreſſes his breath in water, and by eating clarified butter after that ceremony, p. 328.

By three thouſand repetitions of the gayatri, with intenſe application of mind, and by ſubſiſting on milk only, for a whole month, in the paſture of cows, a bramin who has received any gift from a bad man may be cleanſed from his ſin, p. 334. The oblation of clarified butter to fire muſt be made every day by the penitent himſelf, accompanied with the mighty words *(earth, ſky, heaven,)* p. 338. Sixteen ſuppreſſions of breath, with the three mighty words, and the triliteral ſyllable, continued each day for a month, will abſolve even the ſlayer of a bramin from his hidden faults, p. 341. A prieſt who ſhould retain in his memory the whole *Rigveda* would be abſolved from guilt even if he had ſlain the inhabitants of three worlds, and had eaten food from the foulеſt hands," p. 343.

We have here a ſingular conjunction of offences, as of equal degrees of guilt, when in the nature of things they are certainly very different; and from the order in which they are placed it ſhould ſeem that the eating of food from foul hands was a greater crime than murder. However, theſe Inſtitutes of Menu ſay that "ſome of the learned conſider theſe expiations as confined to involuntary ſin; but that others, from the evidence of the Veda's, hold them to be effectual in the caſe of thoſe that are voluntary," p. 313. But there cannot well be any doubt

doubt that the latter are in the right, if this penance, and many others which I ſhall copy from theſe Inſtitutes, be agreeable to the Veda's.

The effect of theſe religious acts is not confined to the living. It extends even to the dead. For the manes are ſuppoſed to partake of the food that is offered to them. * We are even informed what will ſatisfy them for any ſpecified time; and the caſes are not a little curious.

" What ſort of oblation given daily to the manes are capable of ſatisfying them for a long time, or for eternity, I will now declare without omiſſion. The anceſtors of men are ſatisfied a whole month with *tila*, rice, barley, black lentils, or vetches, water roots, and fruits given with preſcribed ceremonies; two months with fiſh, three months with veniſon, four with mutton, five with the fleſh of ſuch birds as the twice born may eat, ſix months with the fleſh of kids, ſeven with that of ſpotted deer, eight with that of the deer or antelope called *ana*, nine with that of the *ruru*, ten with that of wild boars, or wild buffaloes, eleven with that of rabbits,

* According to Homer, the ghoſts of the dead drank of blood, and then ſpake. The author of the life of Homer in Gale's *Opuſcula Mythologica*, after mentioning this, adds. " For he knew that that blood was the food of the ſpirit (*pneuma*) and that the ſpirit is either the ſoul itſelf (*pſuche*) or the vehicle of the ſoul," p. 341.

rabbits, hares, or tortoiſes; a whole year with the milk of cows, and food made of that milk. From the fleſh of the long eared white goat their ſatisfaction endures twelve years. The pot herb *calaſaca*, the fiſh *mahaſalca*, or the *diodon*, the fleſh of a rhinoceros, or an iron coloured kid, honey, and all ſuch foreſt grains as are eaten by hermits, are formed for their ſatisfaction without end. Whatever pure food mixed with honey a man offers on the thirteenth day of the moon, in the ſeaſon of rain, and under the lunar aſteriſm *magha*, has likewiſe a ceaſeleſs duration. Oh may that man, ſay the manes, be born in our line, who may give us milky food with honey and pure butter, both on the thirteenth of the moon, and when the ſhadow of an elephant falls to the Eaſt. Whatever a man endued with ſtrong faith piouſly offers as the law has directed becomes a perpetual unperiſhable gratification to his anceſtors in the other world." (*Inſtitutes of Menu*, p. 86.)

In theſe wretched ſuperſtitions we may perhaps ſee the reaſon of ſome of the laws of Moſes, many of which were evidently intended to counteract the cuſtoms of the heathens in early times. What we find in his writings concerning the *ſacrifices of the dead*, and phraſes of a ſimilar import, probably refer to theſe oblations to the manes of dead anceſtors, which we ſee to make ſo great a part of the religion

religion of the Hindoos, and alſo of the Chineſe, but which never enters into that of the Hebrews. Perhaps, too, the great ſtreſs we here find to be laid on the uſe of *honey* in theſe oblations was the reaſon why it was wholly forbidden in the Hebrew ritual, and ſalt only made uſe of.

It is in vain, however, for the moſt prejudiced unbeliever to look for any thing parallel to this doctrine of purification and expiation in the inſtitutions of Moſes, or that looks as if they were borrowed, directly or indirectly, from them, as Mr. Langles aſſerts. All the modes of purification preſcribed there are for involuntary offences, or impurities that are not of a moral nature. With reſpect to real *crimes*, hear what David ſays, Ps. li. 16. *Thou deſireſt not ſacrifice, elſe would I give it, thou delighteſt not in burnt offering. The ſacrifices of God are a broken ſpirit. A broken and a contrite heart, O God, thou wilt not deſpiſe.* Repentance and reformation is the only atonement for ſin according to the religion of the Hebrews, but that was effectual. Hear what the prophet Ezekiel ſays on this ſubject, Ch. xxxiii, 14. *When I ſay unto the wicked, Thou ſhalt ſurely die; if he turn from his ſin, and do that which is lawful and right; if the wicked reſtore the pledge, give again that he had robbed, and walk in the ſtatutes of life without committing iniquity, he ſhall ſurely live, he ſhall not die.*

As

As to auſterities of any kind, none are preſcribed in the books of Moſes. The only thing of that nature to which any countenance is given is the vow of the Nazarites, which was to drink no wine, and not to cut their hair for a limited time, fixed by themſelves. The Hebrews had only one preſcribed day of faſting in the whole year, and that not attended with any particular auſterity; whereas they had three annual feſtivals, each of ſome continuance, beſides the *ſabbath*, which, tho' a day of reſt from labour, was always conſidered as a feſtival. Their lands alſo had their reſt, and were to lie uncultivated every ſeventh year; but they had the promiſe of a double harveſt the year preceding, when they could not fail to obſerve whether the promiſe was fulfilled or not; ſo that they ran no riſk from omitting to plow and ſow their lands; and when their law was moſt ſtrictly obſerved, as it was after their return from the Babyloniſh captivity, we hear no complaint of any inconvenience reſulting from it. If there was any uſe, as there evidently was, in reminding the Iſraelites that it was God who gave them their country, and who put them into the poſſeſſion of it by his own power, and of his right to give it on what terms he thought proper, it would not be eaſy to fix upon any method better adapted to anſwer the purpoſe. The foundation of the rite of ſacrificing,

which

which appeared ſo proper as to have been adopted by all mankind, was the very ſame. It expreſſed their acknowledgment that they received all from God, by giving back to him ſome part of it. The ſpontaneous produce of the ground on the ſabbatical year was given to the poor, and what was given them, was conſidered as given to God.

The rite of circumciſion, which was preſcribed to Abraham, being performed on children when they were only eight days old, who could ſuffer nothing from apprehenſion beforehand, and but little pain afterwards, is a circumſtance of ſmall moment; and if there was to be any indelible mark upon their fleſh, to remind every individual of the nation of their extraction, and future proſpects, and thereby attach them to their laws, nothing perhaps could have been thought of ſo well adapted to anſwer the end, with ſo little real inconvenience. Other people voluntarily practice the ſame without any complaint. This was the caſe of the Egyptian prieſts, of the Arabs, and all the Mahometans, at a much more inconvenient time of life.

SECTION

SECTION XVII.

Of the Superſtition of the Hindoos and others for the Cow, and alſo for the elements of Fire and Water.

OF ſo much importance are many things relating to the *cow* in the Hindoo purifications, that I ſhall appropriate the greateſt part of this ſection to the ſubject; ſubjoining ſome particulars concerning two other great inſtruments of mental purgation, viz. *fire* and *water*.

It is not eaſy to give a ſatisfactory account of the exceſſive veneration the Hindoos have for the cow. There are many other animals, at leaſt nearly, as uſeful, the ſheep for inſtance, for which the Hindoos profeſs no particular regard; whereas on this principle it ought to have its ſhare; and the origin of this ſuperſtition is ſo remote, that we have no means of tracing it. That the Hindoos, and other very ancient nations, equally ignorant of the conſtitution and laws of nature, ſhould entertain the opinion of there being ſomething divine in the elements of *fire* and *water*, both poſſeſſed of great powers of doing good or harm, is as eaſily accounted for as the worſhip of the ſun, moon and ſtars,

ſtars, which have much, and were ſuppoſed to have more, influence on the earth. Fire alſo, being uſed in the purification of metals, and water in that of other things, they naturally enough became emblems of *purification* in general; and therefore, as partaking of divinity, might be imagined to have a ſpiritual as well as a corporeal uſe. But theſe conſiderations throw no light on the ſuperſtition of the Hindoos with reſpect to the cow.

Mr. Holwell ſays the cow is ſo much reſpected, becauſe this is the laſt of the eighty-ſeven ſtages of purgation appointed for fallen ſpirits, immediately preceding their tranſmigration into the body of a man, p. 50. But then the form immediately preceding that of the cow, ſhould have ſome proportional ſhare of reſpect ſhewn to it, which is by no means the caſe.

This reſpect for the cow we alſo find among the ancient Egyptians. According to Plutarch the cow was conſidered by them as the image of Iſis. *(De Iſide, &c.)* Apuleius, deſcribing the Iſiac proceſſion, ſays the cow was the fruitful image of the goddeſs, the mother of all * And according to Ælian,

——* Cujus veſtigium continuum ſequebatur bos, in erectum levata ſtatum. Erat et bos omniparentis deæ fecundum ſimulacrum, quod, reſidens humeris ſuis, proferebat unus é miniſterio beato, greſſu geſtuoſo.

Ælian, as quoted by Mr. Bryant, the object of adoration, at three cities of Egypt, was a heifer or cow. (*Mythology*, vol. 2, p. 415) The Syrians alſo had the cow in great reverence, ib. p. 422.

The modern Parſi's, following, no doubt, the ancient Perſians, never kill or eat a cow, or bull. With them alſo, as with the Hindoos, the urine of a cow is conſidered as a great purifier. They waſh in it, and ſometimes drink it. (*Tavernier*, vol. 1, p. 491, &c.)

The probability is, that the philoſophers who framed the Egyptian and Hindoo ſyſtems imagined the cow to be a ſuitable emblem of the attributes of ſome deity, as the bull was of others. Leaving this ſpeculation, I ſhall proceed to recite ſome of the more curious articles of thoſe Hindoo penances in which the cow is concerned; and they are only a few that might be collected; and let my reader conſider that if it be diſguſting, as it certainly is, to read them, how much more it muſt be to practice them. Let him alſo conſider whether the Hebrews would have been any gainers by changing their inſtitutions for thoſe of the Hindoos. If I were to enjoin the following penance, it ſhould be on thoſe who, like Mr. Langles, prefer the latter to the former.

" For ſtealing what might be eaten, or what might be ſipped, a carriage, a bed, or a ſeat, roots, flowers,

flowers, or fruit, an atonement may be made by ſwallowing the five pure things produced from a cow, milk, curds, butter, urine, dung. (*Inſtitutes of Menu*, p. 330.) Eating for a whole day the dung and urine of cows, mixed with curds, milk, clarified butter, and water boiled with *cuſa* graſs, and then faſting entirely for a day and a night, is the penance called *Santapana*," ib. 336.

The following is a ſlight penance for a ſmall and involuntary fault. " He who has made any excretion being greatly preſſed, either without water near him, or in water, may be purified by touching a cow, ib. p. 335.

If a cow dies, Mr. Holwell ſays, vol. 2, p. 24, it is reckoned a mark of God's anger, and the owner is thereby warned that when he dies he will be conſigned to the loweſt region of puniſhment. Hence there is not only great lamentation on the death of a cow or a calf, but the owner will ſometimes, on ſuch an event, undertake a pilgrimage of three years, forſaking his family, friends and relations.

It is a rule with the Hindoos that nothing muſt be left of the ſacrifice *ſradha* (which is to the manes of their anceſtors) and when the company preſent cannot conſume all that is offered, the Inſtitutes of Menu ſay, " Let him cauſe a cow, a prieſt, a kid, or a fire, to devour what remains of the cakes, or let him caſt them into the water," p. 85.

Much

Much uſe is made of the aſhes of cowdung in the Hindoo ritual. "they are thought to be of a holy nature," ſays F. Bouchet, "and the Hindoos ſprinkle their foreheads, and both their ſhoulders and breaſts with them every morning. Thoſe aſhes are daily offered to the gods, and the Joguis ſeldom fail to have a good ſtock of them, in order to diſtribute them among their devotees, who always reward them very liberally with alms. The Joguis alſo affect to cover their faces and bodies with theſe aſhes, and alſo ſcatter them over their idols. In the courts of ſeveral princes certain perſons are appointed to preſent theſe aſhes diluted with a little water, and laid on the leaves of the Indian fig-tree. This ceremony is performed publickly, and in the morning, in order that the devotees may partake of this ſalutary unction." *(Religious Ceremonies,* p. 391.) Whenever the king, or Samorin, of Calicut goes to pay his devotion in the pagod, all the way in which he paſſes is purified with freſh cowdung. This being done, two women walk before him, carrying two veſſels full of this cowdung, diluted with water, and ſprinkle it before him, ib.

In Malabar this purifying water is ſprinkled on the forehead, as a preſervative againſt misfortune, on a great annual feſtival, and the ceremonies uſed in preparing and uſing theſe aſhes are curious. They are thus related by a Malabarian. "We take a cow

cow all over black, and fed not with graſs, but with green ſtraw, and take her dung, and repeating ſome formulary of prayers we form it into lumps, and during four or five days dry it in the ſhade, and then in the ſun, till it is hardened. Then they (the bramins) take it to a holy place called *Tſchiwadalangol*, and lay a great deal of chaff in that place, and put fire to it, and when the fire is quenched, they take the aſhes in a veſſel, and with ſome formulary of words they ſprinkle it with water, and ſtir it, and ſift it three times thro' a cloth, and make it again into lumps, which they dry, and ſeaſon with all ſorts of odoriferous flowers, and bring before their idol, and make uſe of it in all ſorts of offerings. This is *dirunamun*, or aſhes prepared by the bramins." (*Phillips Account of Malabar*, p. 105.)

The manner of uſing this water is as follows. "Firſt the man waſhes all his body with great devotion, then takes the aſhes in his hand, reciting devoutly the prayer *Nancatſchivaia*, and other forms learned of their prieſts, and likewiſe takes up in his hand ſome drops of water, and waſhes his body with it, repeating a form of prayer. If it be in the morning, he turns his face towards the Eaſt, and if in the afternoon towards the Weſt. Then he takes the aſhes in both hands, and rubs them together, directing his thoughts in the mean time to God, and beſmears his head with it, thinking of the

the god *Tchiven* in particular, and beſmears his forehead with the ſame mixture. The third time he directs his thoughts to RUDDIREN, * and anoints his breaſt. The fourth time he thinks of Vichnou, and anoints the navel. The fifth time he anoints his back, addreſſing his contemplation to Bruma, beſmearing likewiſe his neck, knees and arms. This anointing is to keep off *Emadudakol*, or the meſſenger of hell, who comes to fetch away the dead, which is believed to be effectually done if he repeats the prayer which he has learned of the prieſt twenty times. When this is done, he ſings a hymn in praiſe of ſome idol which he has choſen for the object of his devotion, either in his own houſe, or by the river ſide," ib. p. 105.

In the books of Moſes, (Num. xix.) directions are given to prepare a water of purification with the aſhes of a red heifer, which may be compared with this ſimilar practice of the Hindoos. The heifer was to be all red, a colour held in abhorrence by the Hindoos, as it was by the Egyptians, and cedar wood, hyſſop, and ſcarlet wool, were to be burned along with it. The whole of the heifer was

* There is perhaps ſome miſtake in this, ſince *Ruddiven*, is only another name for the deity that is called *Tchiven*, *Chib*, or *Sieb*, the third in the Hindoo ſyſtem; tho' they might think it of uſe to meditate on the different names of the ſame god.

was to be burned, and not the dung only, and the aſhes, diſſolved in water, were to be uſed for the purpoſe of purification, after pollution occaſioned by the touch of a dead body. I own I am not able to aſſign reaſons for the ſeveral articles of this ritual, but the particulars of which it conſiſts are much fewer than thoſe of the Hindoos, and have in them much leſs that has the appearance of being arbitrary; and the uſe of the water was much more ſimple. In general much more uſe was always made of ſymbols in the Eaſt than with us, and both *water* and *aſhes* are natural ſymbols of cleanſing, becauſe they are uſed for that purpoſe. The choice of a red heifer was probably in oppoſition to the idea of the heathens, who abominated that colour, and preferred black. *Cedar wood* and *hyſſop* were uſed as cleanſers of wounds, as was the plant *coccus* which was uſed for dying ſcarlet or purple. All the articles, therefore, bore ſome relation to the purpoſe of cleanſing. Why all the perſons employed in the preparation of theſe aſhes ſhould be conſidered as *unclean*, I do not ſee.

Such being the veneration which the Hindoos have for cows, we do not wonder at the penances enjoined for killing them, tho' they may be thought diſproportionate to the crimes. I ſhall, as one of the moſt curious articles in the Hindoo ſyſtem, copy what follows on the ſubject in the Inſtitutes of

Menu

Menu, p. 322. " He who commits the ſmaller offence of killing a cow without malice muſt drink for the firſt month barley corns boiled ſoft in water, his head muſt be ſhaved entirely, and covered with the hide of the ſlain cow. He muſt fix his abode on the late paſture ground. He may eat a moderate quantity of wild grains, but without any factitious ſalt, for the next two months, at the time of each fourth repaſt, on the evening of every ſecond day, regularly bathed in the urine of cows, and keeping his members under controll. All day he muſt wait on the herd, and ſtand quaffing the duſt raiſed by their hooſs. At night, having ſervilely attended, and ſtroked, and ſaluted them, he muſt ſurround them with a fence, and ſit near to guard them. Pure, and free from paſſion, he muſt ſtand while they ſtand, follow them when they move together, and lie down by them when they lie down. Should a cow be ſick, or terrified by tigers, or thieves, or fall, or ſtick in mud, he muſt relieve her by all poſſible means. In heat, in rain, or in cold, or while the blaſt furiouſly rages, let him not ſeek his own ſhelter, without firſt ſheltering his cows to the utmoſt of his power. Neither in his own houſe, or field, or floor for treading out grain, nor in thoſe of any other perſon, let him ſay a word of a cow which eats corn or graſs, or of a calf which drinks milk. By waiting on a herd according to

theſe

theſe rules, for three months, the ſlayer of a cow atones for his guilt. But his penance being performed, he muſt give ten cows and a bull; or his ſtock not being ſo large, muſt deliver all he poſſeſſes to ſuch as beſt know the Veda."

For killing a cow with malice there is not any mode of expiation whatever. The murderer muſt ſuffer death.

Of the purgatory power of *fire* nothing need be added, after what has been related of the burning of widows with the bodies of their huſbands, and of ſome men being laid on the funeral pile before they are quite dead. It is not, however, common fire, or that which is uſed for culinary purpoſes, that has this virtue. Mr. Wilkins informs us that the bramins are enjoined to light a fire at certain times, and that it muſt be produced by the friction of two pieces of wood of a particular kind; that with a fire thus procured their ſacrifices are burned, the nuptial altar flames, and the funeral pile is kindled, (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 1, p. 234.)

Their obſervances relating to *fire* are numerous, and ſeveral of them have been noticed. I only add here the following directions given to a ſtudent in the Inſtitutes of Menu. "Having taken a legal ſtaff to his liking, let the ſtudent thrice walk round

the fire from left to right, and perform according to law the ceremony of aſking food," p. 23.

On the ſubject of purification by *water*, I ſhall be more particular; having noted more circumſtances of their ſuperſtitious reſpect for this element.

I have given an account of perſons chuſing to die in rivers, eſpecially the Ganges, on the idea that the foul paſſing thro' the water, as it leaves the body, is purged from its impurities. One of the travellers who deſcribes this ſays, that "they who are at a great diſtance from the Ganges ſatisfy themſelves with drinking a little of the water before they die, and believe that they are purged from all their ſins by ſo doing. People," he ſays, "come from remote places to carry it to their own country, and furniſh their pagoda's with it. I once, he ſays, ſaw paſs thro' Pondicherry, which is at leaſt three hundred leagues from it, a little caravan of theſe devotees, who had many pots garniſhed with rattan, and filled with the water of the Ganges. Theſe poor wretches guarded them with great care, and extraordinary reſpect, and they had ſtill a great way to go before they got home."

"They have not only," he adds, "a veneration the Ganges, which they always regard as moſt holy, no leſs than a deity, but they reverence rivers

rivers in general; and the devotees among them take care before they put their feet into the water to take ſome of it, and waſh their hands, making at the ſame time a ſhort prayer." This cuſtom, he obſerves, is very ancient, and recommended by Heſiod. (*Agreement of the Cuſtoms of the Eaſt-Indians with thoſe of the Jews*, p. 54.)

The ceremony of bathing in rivers, and the prayers which are uſed on that occaſion, are thus deſcribed by Mr. Lord. "The bramin firſt daubs the man over with mud, and then ſays aloud, O Lord this man is dirty and impure, like the mud of this river; but as water can cleanſe this dirt, do thou free him from his ſin. He then plunges three times into the river, at the ſame time throwing into it a certain quantity of rice, by way of offering, and after this the bramin gives him abſolution," p. 84. F. Bouchet, alſo ſays that it is the belief of the Hindoos that bathing in certain rivers will infallibly waſh away every ſin, that it not only cleanſes the body, but purifies the ſoul, (*Religious Ceremonies*, p. 383.

This veneration for water, as well as fire, was as great among the ancient Perſians, and continues to be ſo with the modern Parſi's. Herodotus ſays that the Perſians, never ſpit, or make water, or waſh themſelves, in a river, nor throw any ordure into it, lib. 1, ſec. 138. Water conſecrated with certain

tain ceremonies is by the Parſi's called *Jaſhtee water*, and is ſuppoſed to have a particular virtue with reſpect to the ſoul, (*Account of Zendaveſta in the Annual Regiſter for* 1762, p. 117.)

Niebuhr ſays the modern Parſi's never extinguiſh a fire by blowing it out, leſt they ſhould pollute the purity of that element by their breath. In the travels collected by Delaporte it is ſaid they employ earth, but never water, to extinguiſh fire; and that the greateſt misfortune that can befall them is to let the fire in the houſe go out, ſo as to have occaſion to get more from their neighbours, vol. 3, p. 102.

With the Hebrews there was a fire kept conſtantly burning for the purpoſe of ſacrificing, becauſe there was conſtant uſe for it, but fire in general, as one of the elements of nature, was never conſidered by them as an object of veneration. With reſpect to water, alſo frequent bathing was enjoined them, but they had no idea of the ſanctifying nature of water, as affecting the mind. There was no concourſe of people to bathe in the river Jordan, or any particular river, as having more virtue than another.

The Iſraelites were likewiſe free from the ſuperſtition of pilgrimages on that, or on any other account. They were required to reſort to one place at their public feſtivals, but it was for the obvious purpoſe

purpoſe of preſerving the unity of the nation, and the national worſhip; and the whole country being of no great extent, this intercourſe was eaſily preſerved. There was nothing of ſuperſtition in this, becauſe it was not always to the ſame place. In the wilderneſs the place of worſhip was a moveable tabernacle, in Paleſtine it was firſt at Shiloh, and afterwards at Jeruſalem, that place being the moſt convenient, as being the metropolis of the country.

Mr. Sonnerat ſays, vol. 1, p. 272, the Jews aſcribed a divine virtue to the *fountain of youth*, but he refers to no authority for this ſtrange aſſertion, nor does he ſay where this extraordinary fountain was. One would think that he had been reading the Arabian Tales, and miſtook that book for the Bible. *Sonnerat.*

Mr. Boulanger ſays, "religion muſt have rendered the fountain of Siloe reſpectable by the Hebrews becauſe it was near that fountain that they went to conſecrate their kings. See," he ſays "2 Kings i. 28." Now the only mention of the conſecration of any king near that place was that of Solomon, and no mention is made of the fountain, or of any water, on the occaſion. It is only ſaid that they went to *Gihon*, and in the maps of Jeruſalem, there is both a hill and a fountain in that place, and the fountain is ſuppoſed to be the ſame that is elſe- *Boulanger, Antiquité devoilée. L. 1. c. 2. Note.*

where

where called *Siloe*. Solomon was anointed with oil, but no intimation is given of the ſacredneſs of the place in which the ceremony was performed, whether it was on the hill, or in the valley. It is probable they went out of the city with no other view than to prevent the tranſaction being known to Adonijah and his friends, and to return in a princely cavalcade when the ceremony was over; and for any thing that appears in the hiſtory, any other place near the city would have anſwered the purpoſe juſt as well. On ſuch ſlight foundations do many unbelievers found their objections to the religion of the Hebrews, in order to make out ſomething like a ſimilarity between it and what muſt be allowed to be abſurd in that of the heathens, when no two things which had the ſame object could be more unlike, the one being a perfect contraſt to the other.

SECTION

SECTION XVIII.

Of the licentious Rites of the Hindoo and other ancient Religions.

THE ſerious conſequences of adopting erroneous principles, even ſuch are commonly called *metaphyſical ones*, ſeemingly the moſt remote from practice, is perhaps in nothing more apparent than with reſpect to the ideas which were in early ages entertained concerning *nature*, when its attributes came to be objects of worſhip. As there muſt be a concurrence of *male* and *female* powers for the production of all living creatures, it was ſuppoſed that, in the great productive powers of nature, there muſt be both male and female qualities. The Egyptians had this idea, and accordingly ſeveral of their principal deities were ſaid to be both male and female. And having little idea of delicacy, which is the product of refinement, they repreſented thoſe powers by the figures of the parts of generation. But the conſtant exhibition of theſe figures in their religious worſhip could not but lead to much lewdneſs, firſt as an act of religion, acceptable to their gods, and then in common life; tho' this might be

be far from the intention of thoſe who formed the plan of the popular worſhip.

Hence, however, it is that, in the ancient heathen religions, we find rites of the moſt oppoſite nature, the extreme of ſeverity and cruelty in ſome, and the extreme of indecency and ſenſual indulgence in others. This is well known to have been the caſe in Egypt, which was the mother of religion, and of ſcience, to a great part of the Weſtern world. We cannot without the utmoſt diſguſt and horror think of what, according to the teſtimony of Herodotus, whoſe authority in this caſe cannot be queſtioned, women did before the bull Apis, and eſpecially with the goat that was worſhipped at Mendes, to ſay nothing of the peculiarly indecent manner in which he ſays that, in their religious proceſſions, they carried the *phalli*, and of their behaviour, when, in ſome of their feſtivals, they went in boats along the Nile, and exhibited themſelves to the inhabitants of the villages on the borders of it, lib. 2. The Nile itſelf, according to the teſtimony of chriſtian writers, was worſhipped with the moſt obſcene and execrable rites, even Sodomitical practices, (*Jablonſki*, vol. 2, p. 172. *Euſibii Vita Conſtantini*, lib. 4, cap. 25.)

The idea that Plutarch gives us of the Egyptian rites is ſufficiently diſguſting. "Many of their religious ſolemnities," he ſays, "were of a mournful,

ful caſt, and celebrated with much auſterity. Some of their feſtivals and direful ſacrifices were conſidered as unfortunate and mournful days, and were celebrated by eating raw fleſh, torn with men's nails. On other days they faſt, and ſmite their breaſts, and in ſeveral places filthy and indecent words are uſed during the ſacrifices," *(De Iſide et Oſiride.)* "In their feſtivals and proceſſions the greater part," he ſays, "act ludicrous things, both ſpeaking and thinking words of the moſt wicked and lewd meaning, and that even of the gods themſelves. But when they conſult their oracles, they are adviſed to have pious thoughts in their hearts, and words of good ſound in their mouths," ib.

No revels of the moſt irreligious perſons could be more extravagant and indecent than the feſtivals of Bacchus; and the ſame people who ſacrificed men, and even their own children, had places appropriated to proſtitution, even of both ſexes, adjoining to their temples, the profits ariſing from which were a part of their revenues.

The Hindoo religion is little, if at all, leſs exceptionable than the ancient Egyptian in this reſpect. "Nothing," ſays Mr. De la Croze, "is more revered by the Hindoos than the *lingam*. Their moſt ſolemn worſhip is preſented to their gods in this form, vol. 2, p. 275. Lighted lamps

are continually burning before it, in the inmoſt receſſes of their temples, ſurrounded by other lamps with ſeven branches, like that of the Hebrews. Beſides thoſe in the temples, they have ſmall ones of ſtone or cryſtal, which they hang to their necks, and faſten upon their heads. To theſe they addreſs almoſt all their prayers, and frequently have them buried with them," p. 277.

Captain Campbell, after deſcribing the laſcivious dancing of Hindoo girls, who get their living by it, ſays (*Journey over land to India*, p. 378,) "that ſuch inticements to vice ſhould make a part of the ſyſtem of any ſociety is to be lamented; yet in all ceremonies and great occaſions, whether of religious worſhip, or domeſtic enjoyment, they make a part of the entertainment; and the altars of their gods, and the purity of the Magic rites, are alike polluted by the introduction of the dancing girls. The impurity of this cuſtom, however, vaniſhes when compared with the hideous practice of introducing dancing boys."

He gives the following account of the celebrated pagoda of Jaggernat, which he calls "a curious and groteſque monument of ſuperſtitious folly." It is," he ſays "an immenſe barbarous ſtructure, of a kind of pyramidal form, * embelliſhed with devices

* Mr. Hamilton deſcribes this temple as in the form of a large caſk, forty or fifty yards high, bulging out in the

devices cut in ſtone work, not more ſingular than diſguſting, Chriſtian idolaters, in forming types and figures of divine beings, always endeavour to repreſent them as proportionate to the divine nature as human ſkill can make them. Theſe pagans, on the contrary, in forming their idols, caſt out every veſtige of beauty, every thing that by the conſent of mankind is ſuppoſed to convey pleaſing ſenſations, and in their place ſubſtitute the moſt extravagant and unnatural deformity, the moſt loathſome naſtineſs, and the moſt diſguſting obſcenity. It is not in language to convey an adequate idea of their temples and idols; and if it was, no purpoſe could be anſwered by it but the excitement of painful and abominable ſenſations."

" To keep pace with the figures of their idols a chief bramin, by ſome artificial means (by herbs I believe) has brought to a moſt unnatural form, and enormous dimenſions, that which decency forbids me to mention; and the pure and ſpotleſs women, who from their infancy have been ſhut up from the ſight of men, even of their brothers, are brought to kiſs that diſguſting and ſhapeleſs monſter, under the prepoſterous belief that it promotes fecundity,

ib. p. 412,

middle, with the figure of a bull cut in ſtone projecting from the middle of it. (*New account of the Eaſt-Indies*, vol. 1, p. 386.)

ib. p. 412. Tavernier mentions the ſame abominable cuſtom, vol. 1, p. 423. As alſo does Alexander Hamilton in his account of the Eaſt-Indies, vol. 1, p. 152.

In this pagoda, Capt. Campbell ſays, ſtands the figure of Jaggernat, but it is nothing more than a black ſtone, of an irregular pyramidal form, having two rich diamonds in the top by way of eyes, and a noſe and mouth painted red. For this god, he ſays, five hundred prieſts are employed in ſpoiling food.

Every pagoda, ſays La Croze, has a certain number of proſtitutes annexed to it, dedicated to its uſe by pompous and ſolemn ceremonies. They chuſe the handſomeſt, and educate them in ſuch a manner, that when they come to a proper age they may bring the greateſt gain to the temple by the price of their proſtitution. They can never marry, or leave the idol; and their children, if they have any, are alſo dedicated to it, p. 313, &c.

Some, ſays Mr. William Chambers, devote their own children to this profeſſion. This is cuſtomary in the Decan, but not with the Hindoos of Bengal or Indoſtan proper. He ſays this cuſtom was probably derived from the religion of Budda, (*Diſſertations relating to Aſia*, vol. 2, p. 51.) But almoſt all the ancient heathen religions had the

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ſame cuſtom. It is deſcribed at large by Herodotus, as it was practiced at Babylon in his time; and it is frequently alluded to in the Old Teſtament. Lucian, in his *Treatiſe on the Syrian goddeſs*, ſays that thoſe women who refuſe to cut off their hair on her feſtival muſt proſtitute themſelves during one day; and that what they receive on that account is given to the goddeſs for a ſacrifice. In Malabar it is reckoned meritorious to bring up girls, who are commonly baſtards, for the ſervice of the temples, and they are taught muſic and dancing. When they are of a proper age, they go thro' the ceremony of a marriage to the god, (*Philips Account of Malabar*, p. 101.)

Whether it was owing to cuſtoms of this kind, or a natural ſimplicity of manners that prevailed in early times, the writings of the ancient Greeks and Romans have not the decency of modern compoſitions. But it is probable that the writings of the Hindoos are ſtill more cenſurable in this reſpect, ſince Mr. Langles, the admirer of this ſyſtem, has not thought proper to tranſlate certain paſſages of the *Hitopades*, becauſe he ſays, p. 177, "they are ſo groſs that it is not poſſible to give them a decent colouring."

In many countries it has been thought neceſſary to connive at proſtitution; and certain places in cities have been allowed where proſtitutes might live unmoleſted;

unmoleſted; but in no part of the world are ſuch indications of its being conſidered as a lawful occupation as in Hindoſtan. For there, in caſe of a debt, the creditor cannot take from a proſtitute any thing that is neceſſary to ſet off her perſon to advantage, any more than he can take from another the neceſſary implements of his trade. (*Code of Gentoo laws*, p. 273.)

To Hebrew women proſtitution was in all caſes abſolutely forbidden; but, in alluſion to the practice of the heathens, more eſpecially as an act of religion. Their cuſtom of having places of proſtitution in the precincts of their temples is more than once alluded to in the writings of Moſes, but always with the greateſt abhorrence, as unworthy of the purity of the religion that he taught, Deut. xxiii. 18. *Thou ſhalt not bring the hire of a harlot into the houſe of the Lord thy god. There ſhall be no harlot of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael.* Tho' there are in the ſcriptures ſuch expreſſions as we ſhould not now chuſe to make uſe of, they do not go beyond that ſimplicity which is perfectly conſiſtent with the greateſt purity of manners; and to this the greateſt poſſible attention was paid in every part of the ſyſtem. In the New Teſtament the cuſtoms of the heathens in theſe reſpects are frequently alluded to, but always with cautions to chriſtians to keep at the greateſt diſtance from them.

SECTION

SECTION XIX.

Of Charms and Fortunate Times.

THE deplorable ignorance of the heathen world in general, in early ages, is in nothing more apparent than in their belief and practice with reſpect to *charms*, or their opinion that wonderful effects may be produced by the uſe of certain forms of words, and ceremonies, which, however, have not the leaſt connection with them, or dependance upon them. A great part of all the heathen religions conſiſted of things of this nature; ſince they believed that the powers of ſuperior beings, reſiding in the heavenly bodies, and other parts of nature, which were the objects of their worſhip, might be effectually engaged, and made ſubſervient to them by this means.

The religion of the Greeks, derived in a great meaſure from Egypt, and alſo that of the Romans, derived from the Hetruſcans, abounded with things of this nature, while that of the Hebrews was ſo intirely free from every thing of the kind, that to perſons acquainted with antiquity, and indeed with human nature, there can hardly be a more ſtriking

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proof of the divine origin of their religion. How came this one nation to be ſo great an exception from all others in this reſpect? How came they to have nothing at all of that which to men of ſenſe at this day muſt make all other ancient religions perfectly contemptible? What advantage can it be ſaid that Moſes, or any of his nation, had for ſo much ſuperior good ſenſe, and ſo much more knowledge of the powers of nature. The Iſraelites muſt naturally have been as prone to this wretched ſuperſtition as other people, and their addictedneſs to it actually appears by their readineſs to abandon their own religion, which was free from it, and to embrace that of their neighbours, which was loaded with it: Thus we read concerning king Mannaſſeh, 2 Chron. xxxiii. 2. *He did evil in the ſight of the Lord, like unto the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baal, and made groves, and worſhipped all the hoſt of heaven, and ſerved them. And he cauſed his children to paſs thro' the fire in the valley of the ſon of Hinnom. Alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizzards.*

We ſee here the intimate connection that always ſubſiſted between idolatry and theſe ſuperſti-

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tious obſervances. They make an eſſential part of all the heathen religions. Let us now hear what Moſes ſays with reſpect to them, Deut. xviii. 10. *There ſhall not be found among you any one that maketh his ſon or his daughter to paſs thro' the fire, or that uſeth divination, or an obſerver of times, or an enchanter, or a witch, or a charmer, or a conſulter with familiar ſpirits, or a wizzard, or a necromancer. For all that do theſe things are an abomination to the Lord, and becauſe of theſe abominations the Lord thy God doth drive them out from before thee. Thou ſhalt be perfect with the Lord thy God. For theſe nations whoſe country thou ſhalt poſſeſs hearkened unto obſervers of times, and to diviners; but as for thee, the Lord thy God hath not ſuffered thee ſo to do.* Do we not here ſee a moſt ſtriking difference between the opinions and practices of the heathens and thoſe of the Hebrews; and need I ſay on which ſide is reaſon and good ſenſe, and on which an abſurd ſuperſtition, the offspring of the moſt deplorable ignorance.

A belief in charms is not confined to the vulgar among the Hindoos. It is authorized by their ſacred books, and profeſſed by their learned bramins. The Veda's contain the moſt horrid forms of incantation for the deſtruction of enemies, (*Diſſertations relating to Aſia*, vol. 2, p. 106.) The *Gayatri*, ſo often mentioned already, is uſed in

one of theſe charms, conſiſting as we are told, of verſes aptly fitted and variouſly meaſured, ib. p. 100. The *Yantra*, as we are informed by a chief magiſtrate of Benares, (*Diſſertations relating to Aſia*, vol. 1, p. 92,) is a ſcheme of figures, which they write, with a belief that their wiſhes will be accompliſhed by it. *Tantra*, is a medical preparation by the uſe of which they think that all injuries may be avoided. They are ſaid to rub it on their hands, and afterwards to touch red hot iron without being burned, ib.

The learned pundits, who compiled the Code of Gentoo laws, ſay, p. 118. "The magiſtrate ſhall keep many intelligent phyſicians, or men who cure by ſpells." The Inſtitutes of Menu ſay, "Let the king eat lawful aliment, after it has been hallowed by texts of the Veda, repulſive of poiſon. Let him conſtantly wear with attention ſuch gems as are known to repel venom," p. 107. In the ſame work we read that "a bramin will uſe without heſitation the powerful charms revealed by *Atharvan*, and by him to *Angiras*; for ſpeech is the weapon of the bramins, and with that he deſtroys his oppreſſors," p. 311.

Some Hindoos in Malabar "carry about them a word conſiſting of five letters, ſignifying *praiſe to God*, and with theſe letters they pretend to perform many wonders. (*Phillips Account of Malabar*,

bar, p. 21. "They believe that by certain rites they can engage the aſſiſtance of ſome of their tutelary gods and goddeſſes, cure the headach, break the arm or leg of a man, deprive him of his ſenſes, and even of his life," p. 148.

But the moſt curious account that I have any where met with concerning the power of charms is that which Mr. Richardſon relates of the proceſs by which the Parſi's expel the demon they call *Daroudj Neſoch*. It is in a dialogue between Ormuſd, or the Supreme Being, and Zerduſht, or Zoroaſter, who deſires to be informed how a man may drive away this demon, ſuppoſed to have aſſumed the form of *a fly*, when he has got poſſeſſion of the crown of the head. Ormuſd directs him to waſh the part, which will drive the fiend between the eyebrows: Thence he is driven by another ablution to the back of the head, thence to the ear, thence, in ſucceſſion, to the noſe, the mouth, and the chin; and at length to the left foot; when the following proceſs is to be gone through. When the water has reached the top of the left foot it muſt be raiſed, letting the toe reſt on the ground, while the under part of the right foot is waſhed. The demon then retires under the left foot. That being waſhed, he places himſelf under the toe. Then reſting the ſole of the foot on the ground, the toe muſt be raiſed, and

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thoſe of the right foot waſhed. He then retires under the left ſoot, and when that is waſhed he is completely driven away, and retires towards the North, p. 234.

When men were ignorant of the true cauſes of events, and yet neceſſarily ſuppoſed that they muſt have *ſome* cauſe, they of courſe fixed on imaginary ones; and when the cauſe was not any thing that was viſible to them, they ſuppoſed inviſible agents to be concerned; and that they interpoſed at certain times, and in certain circumſtances, rather than in others. Hence a great part of the religions of ancient nations conſiſted in ſuperſtitious obſervances reſpecting particular *times* and *circumſtances*, on which they imagined good or bad ſucceſs to depend. The religion of the Hindoos abounds with things of this nature; but I ſhall confine myſelf to the recital of a very few, as any perſon may ſee who ſhall peruſe the Inſtitutes of Menu.

All men naturally wiſh to live long and be happy, but few know how to ſecure theſe advantages. Let us then hear the wiſdom of the Eaſt on this head. "Let not a man who deſires to enjoy long life ſtand upon hair, nor upon aſhes, bones, or, potſherds, nor upon ſeeds of cotton, nor upon huſks of grain." (*Inſtitutes of Menu*, p. 98.) Compare this with what we find in the pſalms of David on the ſame ſubject, Ps. xxxiv. 12. *What man is he that deſireth*

teth life, and loveth many days that he may ſee good. Keep thy foot from evil, and thy lips from ſpeaking guile. Depart from evil, and do good, ſeek peace and purſue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth.

The future happineſs of a child is ſuppoſed by the Hindoos to depend on the prevailing influence of the planets at the time of its birth. This however is a circumſtance that men cannot command; but the time of giving a child its name they can, and they ſuppoſe that much depends upon this. On the tenth day after the birth of a child, the relations are aſſembled to give it a name, when the bramin examines the planets, and if they be found unfavourable, the ceremony is deferred, and ſacrifices are performed to avert misfortune. (*Sketches relating to the hiſtory, &c. of the Hindoos*, vol. 2, p. 11.) On this ſubject the Inſtitutes of Menu ſay, "Let the father cauſe to be performed on the tenth day after the birth the ceremony of giving a name, or on ſome fortunate day of the moon, at a lucky hour, and under the influence of ſtars with good qualities," p. 21.

Both the benedictions, and the imprecations, of certain perſons have been thought to have a great effect; and contemptuouſly as the Hindoos think

think of women, they ſuppoſe that, in this reſpect, even they have great power. "On whatever houſe" ſay the Inſtitutes of Menu, "the women of the family, not being duly honoured, pronounce an imprecation, thoſe houſes, with all that belong to them, utterly periſh, as if deſtroyed by a ſacrifice for the death of an enemy. Let thoſe women, therefore, be continually ſupplied with ornaments, apparel, and food at feſtivals, and jubilees, by men deſirous of wealth," p. 59.

The ſuperſtitious obſervances reſpecting the bramins are the moſt numerous, and fanciful, far beyond our weſtern conception. I ſhall recite a few taken promiſcuouſly from the Inſtitutes of Menu. "If a bramin ſeek long life he muſt eat with his face to the Eaſt; if exalted fame, to the South; if proſperity, to the Weſt; if truth, to the North, p. 23. What a bramin eats with his head covered, what he eats with his face to the South, what he eats with ſandals on his feet, the demons aſſuredly devour," p. 82. Let not a Chandala, or a town boar, a cock, a dog, a woman in her courſes, or an eunuch ſee the bramins eating. That which any one of them ſees at the oblation to fire, at a ſolemn donation of cows, and gold, at a repaſt given to bramins, at holy rites to the gods, and at the obſequies to anceſtors, produces not the intended fruit, p. 82. The boar deſtroys it

by

by his ſmell, the cock by the air of his wings, the dog by the caſt of a look, the man of the loweſt caſt by the touch," ib.

"Let no bramin gaze on the ſun, whether riſing or ſetting, or eclipſed, or reflected in water, or advanced to the middle of the ſky. Over a ſtring to which a calf is tied let him not ſtep, nor let him run while it rains, nor let him look at his own image in the water. This is a ſettled rule, p. 94. By a mound of earth, by a cow, by an idol, by a bramin, by a pot of clarified butter, or of honey, by a place where four ways meet, and by large trees well known in the diſtrict, let him paſs with his right hand towards them. Let him neither eat with his wife, nor look at her eating, or ſneezing, or yawning, or ſitting careleſsly at her eaſe," ib.

The reſtrictions that bramins are under with reſpect to the voiding of their excrements are very numerous. Among them are the following. "Nor let him eject them looking at things moving, the wind, or at fire, or at a prieſt, or at the ſun, or at water, or at cattle; but let him void them with his face to the North, by night, with his face to the South; at ſun riſe and ſun ſet in the ſame manner as by day. Of him who urines againſt fire, againſt the ſun, or moon, againſt a twice born man, a cow, or the wind, all the ſacred knowledge would periſh," p. 95.

A bramin

A bramin muſt never cut his own hair, or nails, nor even tear his nails with his teeth, ib. p. 95. " He who idly breaks clay, or cuts graſs, or bites his nails, will ſpeedily ſink to ruin," p. 98.

As to prognoſtics of good or bad ſucceſs, a great number of them, as obſerved by the Hindoos of Malabar, may be ſeen in Mr. Phillips's Account, p. 135. " A lucky day being firſt choſen, when he goes out of the door, he obſerves all that he meets. If he happen to ſneeze he turns in the books of prognoſtication to the chapter of ſneezing; if a crow croaks, to the chapter of crows, or birds. In general, it is a bad ſign if a blind man, a bramin, or a waſherwoman, meets a man, or a man with an empty panel, or when he ſees an oil mill, or meets a man with his head uncovered, or hears a weeping voice, or ſees a fox, or a cat, croſſing the way, or a dog running on his right hand. When a potter, or a widow, meets a man it is a bad ſign. When a man ſprains his foot, or falls on his head, he conſults thoſe who profeſs ſcience, and they give him the interpretation of the ſign," p. 135.

The reaſon for theſe obſervances is to be looked for in the ideas which the ancients in general had of the interference of ſuperior beings in the uſual courſe of nature. Hence it was conſidered as a book, in which they thought they could read their inclinations

inclinations and deſigns. Hence they regarded a thouſand different phenomena, ſuch as the quivering of leaves, the crackling and colour of flames, the fall of thunderbolts, the flight or ſinging of birds, men's involuntary motions, their dreams, the motion of the pulſe, &c. as intimations which the gods gave to wiſe men of their will. Hence came oracles, divinations, auſpices, preſages and lots, in a word all that rubbiſh of dark ſuperſtitions called at one time *religion*, and at another *Magic*. (*Northern Antiquities*, vol. 1, p. 110.)

Herodotus ſays the Egyptians had more prodigies than other people, and that they aſcribed the art of divination to no mortal, but only to the gods, lib. 2, ſec. 82, 83.

In the inſtitutions of the Hebrews we find nothing of this kind, but on the contrary they are treated with deſerved contempt, as they were obſerved by the heathen nations in their neighbourhood. And what could Moſes know more than the Egyptians, or the Hindoos, whoſe ſuperior knowledge in other reſpects is unqueſtioned? The Hindoos, from about the time of Moſes, could calculate eclipſes, and had attained the rudiments of other branches of knowledge, which made them be looked up to by all nations who were acquainted with them with the greateſt veneration; and we are even now aſtoniſhed at their attain-

ments in ſo early a period, while the Iſraelites were not, in the time of Moſes, diſtinguiſhed for knowledge of any kind. Whence then came their ſuperior good ſenſe with reſpect to their religious inſtitutions? The religion of the wiſer nation we ſee to be abſurd in the extreme, while that of the rude and ignorant appears truly admirable at this day; and the more it is ſtudied in this advanced age of the world, to the more advantage, I am confident, it will appear, eſpecially when compared with ſyſtems of equal antiquity in the ſame part of the world.

SECTION XX.

Of Trial by Ordeal.

WHEN nothing ſerious in the conduct of life depends upon erroneous opinions, we may ſmile at them, or when in conſequence of them perſons only give themſelves needleſs trouble. But when their conduct towards others, in civil and even in criminal caſes, is influenced by abſurd notions, it is not a little alarming; and the hiſtory of all countries, eſpecially ancient ones, ſhews of

of what importance it is to form a juſt judgment with reſpect to things which at firſt ſight ſeem to bear no relation to practice. A ſuperſtitious reſpect for the elements of fire and water ſeems at firſt perfectly harmleſs, and while it only leads perſons to bathe more than we think neceſſary, or with much trouble and expence keep up a fire for which we ſee no uſe, we are amuſed with them. But when we find that the ſame ideas which led to theſe harmleſs tho' troubleſome practices, led likewiſe to the drowning and burning alive of innocent perſons, we find that they deſerve a ſerious examination.

From a veneration for the elements of fire and water, and an opinion of there being ſomething of divinity in them, or attending them, they have been deemed proper teſts of guilt or innocence. Neither fire nor water, it was thought, would hurt an innocent perſon, when appealed to as an evidence of guilt or innocence; and hence have come the various modes of trial which have obtained the appellation of *ordeals*, not only in caſes in which credible teſtimony could not be procured, but even where it could; the judgment of theſe divinities being thought more ſafe than that of any man.

We now ſee the abſurdity and miſchievous conſequences of this practice; but the experience of ages has not yet convinced the Hindoos of it, and

trial

trial by ordeal is as much in uſe among them as ever. In the preface to the Code of Gentoo laws it is ſaid that the trial by ordeal is one of the moſt ancient for the diſtinguiſhing criterion of guilt and innocence. The modes of it in Indoſtan are various, according to the choice of the parties, or the nature of the accuſation, but the infallibility of the reſult is to this day as implicitly believed as it could have been in the darkeſt ages of antiquity.

In the *Aſiatic Reſearches* there is a curious tract on the trial by ordeal, written by the chief magiſtrate of Benares, from which we learn, that there are nine modes of ordeal allowed by the Hindoo laws; and from conſidering them it will appear that there are only one or two of them in which an innocent perſon can have an equal chance of being acquitted. According to the firſt of theſe modes the perſon accuſed is, after many ceremonies, too tedious to recite here, weighed, and then, his accuſation in writing being put upon his head, he is weighed again ſix minutes after; when, if he weigh any thing more he is deemed guilty, if leſs innocent. (*Diſſertations relating to Aſia*, vol. 2, p. 77.) In this caſe much will depend upon the weight of the paper containing the accuſation, and the reſt on his habit with reſpect to perſpiration. A perſon dropſically inclined would ſtand a very poor chance.

In

In another of the modes of ordeal the accuſed perſon is made to drink of water in which certain images have been waſhed; when, if he have any ſickneſs within fourteen days his crime is conſidered as proved, p. 79. In this caſe the chance of acquittal is at leaſt equal to that of condemnation if the perſon's health was good.

All the other modes are by water, fire, or poiſon, in ſuch a manner as that an innocent perſon has but little chance of eſcaping unhurt; and yet one of their inſpired legiſlators ſays, that tho' the theft or fraud could be proved by witneſſes, the party accuſed may be tried by ordeal, ib. p. 82. And it is poſitively declared in the *Dherma Saſtra*, and in the written opinions of the moſt reſpectable pundits, that "the hand of a man who ſpeaks truth cannot be burned," ib. p. 88.

The Inſtitutes of Menu give their full ſanction to this mode of trial. "He whom the blazing fire burns not, whom water ſoon forces not up, * and who meets with no ſpeedy misfortune, muſt be held veracious in his teſtimony on earth." p. 204, Of this an example is given, "Of the ſage Vatſa, whom a younger brother formerly attacked, as the ſon

* We ſee here the great antiquity of trying witches by throwing them into water, when it was ſuppoſed that if they could not ſink they were guilty.

ſon of a ſervile woman, the fire which pervaded the world burned not a hair, by reaſon of his perfect veracity," ib.

The tranſlator of the Hitopades, after obſerving that a woman accuſed of infidelity to her huſband is required to plunge her hand into a veſſel of hot water, oil, or melted lead, and that if ſhe be injured by it ſhe muſt be condemned, p. 183, mentions as a thing of the ſame nature, the proof of adultery preſcribed in the laws of Moſes, Num. xviii adding, " theſe modes of trial have been one of the firſt articles of the juriſprudence of people half civilized," p. 185. But let the two caſes be compared. As Mr. Langles has not done this, I ſhall endeavour to draw the compariſon myſelf.

This was the only caſe in which any ſuch mode of trial was had recourſe to in the Hebrew ſyſtem, and this was a caſe in which no evidence could be had, the huſband being only able to allege his ſuſpicions; and all that the accuſed wife had to fear was a real interpoſition of providence againſt her. She had nothing to apprehend from boiling water, hot oil, or melted lead, being only required to drink a little water containing ſome duſt from the place in which ſhe ſtood, which the prieſt took up in her preſence, and that of her friends; and the prieſt may be ſuppoſed to have had no intereſt to ſerve by favouring either of the parties.

All

All the objection that can be made to the proceeding in theſe circumſtances is that the woman's eſcaping unhurt was no proof of her innocence. But why ſhould any perſon ſuffer againſt whom there was no evidence of guilt? In the Hindoo ordeal nothing but a miracle could ſave the accuſed, in this nothing but a miracle could injure her. Violent and unreaſonable jealouſy is very common in the Eaſt; and ſuch a method as this of quieting the mind of the ſuſpicious huſband might be of great uſe. Beſides, this caſe of ordeal was of a piece with the general plan of the Hebrew government, as it was immediately ſuperintended by God himſelf, and his interpoſition promiſed in many more caſes than this.

SECTION XXI.

Of various Kinds of Superſtition.

THE trial by ordeal is not the only caſe of ſuperſtition relating to courts of juſtice in the Hindoo ſyſtem. The following among many others are deſerving of notice.

An evidence in a court of juſtice, ſay the Gentoo laws, p. 112, muſt turn his face towards the Eaſt,

Eaſt, or North quarter. The ſame is required in the Inſtitutes of Menu, p. 200.

The rules for eſtimating the degrees of guilt incurred by giving falſe evidence in different caſes are not a little curious. "Hear, honeſt man," ſay the Inſtitutes of Menu, p. 202, "from a juſt enumeration, in order, how many kinſmen in evidence of different ſorts a falſe witneſs kills, or incurs the guilt of killing. He kills five by falſe teſtimony concerning cattle in general, ten concerning kine, a hundred concerning horſes, and a thouſand by falſe evidence concerning the human race. By ſpeaking falſely in a cauſe concerning gold he kills the born and the unborn. By ſpeaking falſely concerning land he kills every thing animated. Beware then of ſpeaking falſely in a cauſe concerning land. The ſages have held falſe evidence concerning water, and the poſſeſſion and enjoyment of women, equal to falſe evidence concerning land; and it is equally criminal in cauſes concerning pearls, and other precious things formed in water, and concerning all things made of ſtone."

The penalty incurred by a falſe oath in caſe of a land mark is ſingular. "Let him be ſworn," ſay the Inſtitutes of Menu, "by the reward of all his good actions," p. 222.

There are caſes, however, in which falſe teſtimony

mony even in a court of juſtice, is not cenſured. "In ſome caſes," ſay the Inſtitutes of Menu, p. 202, "a giver of falſe evidence from a pious motive, even tho' he know the truth, ſhall not loſe a ſeat in heaven. Such evidence wiſe men call *the ſpeech of gods*. Whenever the death of a man would be occaſioned by true evidence, falſehood may be ſpoken. It is even preferable to truth. Such witneſſes muſt offer as oblations to *Sarafwati*, cakes of rice and milk, addreſſed to the goddeſs of ſpeech; and thus will they expiate the venial ſin of benevolent falſehood. Or ſuch a witneſs may pour clarified butter into holy fire, according to the ſacred rule, hallowing it with the texts called *cuſhmanda*, or with thoſe which relate to *Varuna*, beginning with *ud*, or the three texts appropriated to the water gods," p. 203.

This *ſpeech of the gods* farther ſays, p. 204. "To women at a time of dalliance, or on a propoſal of marriage, in the caſe of graſs or fruit eaten by a cow, of wood taken for a ſacrifice, or of a promiſe made for the preſervation of a bramin, it is no deadly ſin to take a light oath." But what will the women ſay to this. It was fair, however, to apprize them of it, if indeed this be the caſe; for little care is taken of their inſtruction.

The Hindoos have many ſuperſtitious obſervances on the birth of a child. "Before the ſection

of the navel ſtring a ceremony is ordained on the birth of a male. He muſt be made, while ſacred texts are pronounced, to taſte a little honey, and clarified butter from a golden ſpoon." (*Inſtitutes of Menu*, p. 20.) "In the fourth month the child muſt be carried out of the houſe to ſee the ſun. In the ſixth month he ſhould be fed with rice, or that may be done which by the cuſtom of the family is thought moſt propitious," p. 21.

According to the Hindoos, the birth of a child has many very ſerious conſequences with reſpect to the father, which I own I do not underſtand. "The huſband after conception by his wife," ſay the Inſtitutes of Menu, p. 246, "becomes himſelf an embryo, and is born a ſecond time here below, for which reaſon the wife is called *jaya*, ſince by her (*jayatè*) he is born again. By the eldeſt ſon, at the moment of his birth, the father, having begotten a ſon, diſcharges his debt to his progenitors. The eldeſt ſon, therefore, ought to manage the whole patrimony. That ſon alone by whoſe birth he diſcharges his debt, and thro' whom he attains immortality, was begotten from a ſenſe of duty. All the reſt are conſidered by the wife as begotten from a love of pleaſure," p. 258. Some, however, may think that this motive was as ſtrong in the firſt inſtance as afterwards.

But the advantage of having a ſon is greater than has

has yet been intimated. "By a ſon a man obtains victory over all people. By a ſon's ſon he enjoys immortality, and afterwards by a ſon of that grandſon he reaches the ſolar abode. Since the ſon delivers the father from the hell named *put*, he was therefore called *puttra* by Brahma himſelf, p. 363. Between the ſon of his ſon and the ſon of his daughter there ſubſiſts in this world no difference; for even the ſon of a daughter delivers him in the next world, like the ſon of his ſon," ib.

The advantage of having children with reſpect to a future ſtate is likewiſe declared in the following paſſage of the Inſtitutes of Menu. "By ſtudying the Veda, by religious obſervances, by oblations to fire, by the ceremony of *traividia*, by offerings to the gods, and manes, by the procreation of children, by the five great ſacraments, and by ſolemn ſacrifices, this human body is rendered fit for a divine ſtate," p. 20.

The Parſi's alſo think marriage conducive to future happineſs, and if the ſon or daughter of a rich man die before they are married, ſome perſon is hired to marry them after they are dead, (*Univerſal Hiſtory*, vol. 6, p. 286.)

The following is a ſingular kind of Hindoo ſuperſtition mentioned by Mr. Holwell. "The Gentoos," he ſays, "have a ſuperſtitious veneration for the numerals *one* and *three*. A Gentoo never gives

gives or receives an obligation for an even ſum. If he borrow or lend a hundred, or a thouſand rupees, the obligation runs for an hundred and one, a thouſand and one," &c. vol. 2, p. 121.

In this ſection of miſcellaneous ſuperſtitions, I would obſerve that, like the ancient Egyptians, the Chineſe and the Hindoos, have an abhorrence of red objects. This the Hindoos carry ſo far that when the Inſtitutes of Menu allow a bramin to trade, if he cannot otherwiſe ſupport life, he is abſolutely forbidden to traffic in any ſort of red cloth, whether linen or wollen, or made of woven bark. (*Diſſertations relating to Aſia*, vol. 1, p. 229.) P. Valle with ſome probability aſcribes this averſion to red colours to their abhorrence of blood, ib. p. 44.

The Egyptians, Plutarch ſays, do not care to meet, or to converſe with, men who have red hair, becauſe they ſay Typhon was born of that colour. They think Oſiris was black when he was born, and the bull *Mnevis*, which is kept at Heliopolis, and is ſacred to Oſiris, and ſaid by ſome to be the ſire of Apis, is of a coal black colour. They ſacrifice, he ſays, to Typhon animals of a red colour; and if they had a ſingle hair black or white they were deemed unfit for that purpoſe. For their maxim, he ſays, is that the animal ſacrificed muſt not be one that is agreeable, but one that is diſagreeable

ble to the god, ſuch as contained the ſouls of ungodly and wicked men. *(De Iſide et Oſiride.)*

I ſhall cloſe this ſection with an account of ſome curious ſuperſtitions of ancient heathen nations, eſpecially ſuch as relate to religion, collected from the writings of Plutarch; and they are but a ſmall ſpecimen of what might be collected from the beſt authorities: Let unbelievers look for any thing of this nature in the writings of Moſes. Whatever the Hebrews had of this kind, it was borrowed from their wiſe neighbours.

When the Egyptians ſacrifice to the ſun they do not wear gold, or give food to an aſs. *(De Iſide, &c.)* At Rhodes the cryer never enters the temple, or tomb of Ocridion. *(Greek Queſtions)* At Tenedos a piper muſt not go into the the temple of Tenes, and Achilles muſt not be mentioned in that temple, ib. The Tuſcans, and alſo Pythagoras, obſerved when they were riſen to ruffle the bed clothes; they were not to leave the print of a pot in the aſhes, they received no ſwallow into the houſe, never ſtepped over a beſom, or kept in their houſes animals that had hooked claws. *(Sympoſiacs.)*

At a horſe race on the ides of December at Rome, the horſe that won was ſacrificed to Mars. The tail was brought to a place called *Regina*, and the altar beſmeared with the blood of it, but two companies,

panies, one going down the *Via Sacra*, and the other down *Saburra*, fought for the head. The Flamen Dialis was not allowed to touch meal, or leaven, or raw fleſh, or ivy. A Roman prieſt was not allowed to touch, or to name, a dog, or a goat. ib. The Roman prieſts who had ſores about them were forbidden to uſe divination, ib. He ſays the Latins worſhipped the woodpecker, and ſtrictly abſtained from that bird. They would not allow their children to ſwear by Hercules within doors, but made them go out of doors to do it. The days after the Calends, Nones, and Ides, of any month were deemed unfit to take a journey in. They did not allow a new married woman to ſtep over the threſhold of the houſe, but the brideſmen lifted her over it. The Romans did not ſuffer the table to be quite cleared before it was taken away, but always left ſome victuals upon it. *(Roman Queſtions.)*

To theſe from Plutarch I ſhall only add the following. In May the Romans celebrated the feſtival of the *Lemures*, or ghoſts of the dead, and then the temples were ſhut, and marriages intermitted, as fatal. *(Annual Regiſter, for* 1761. p. 169.)

SECTION

SECTION XXII.

Of the Devotion of the Modern Jews.

THE Jews, in their intercourſe with various nations, have got much of the falſe philoſophy and ſuperſtition which has prevailed in all ages, and in every part of the world; which ſhews that, if left to themſelves, they would have had as much of it as any other people. But not only are their ſacred books free from every thing of the kind, but their modern liturgies, and all their forms of prayer. They conſiſt chiefly of the pſalms, and of compoſitions on the ſame model, which breathe a ſpirit of pure and rational devotion, expreſſing the greateſt veneration for the divine attributes and government, gratitude for the mercies of God, ſupplication for his favour, and ſubmiſſion to his will, with reſpect to all the events of life.

In the daily habits and practices of the Jews there is, no doubt, much of real ſuperſtition; but it is not of the ſame kind with that of the heathens, as it has no immoral tendency. They are trifling obſervances, ſuch as our Saviour animadverted upon, too apt to ſupply the place of ſolid virtue, but not neceſſarily having this effect. In excuſe

for

for them they ſay, that the external actions ſerve to remind them of ſomething relating to what is internal, as bathing to moral purity, &c. And if they pay any attention to the meaning of the words in their many forms, they muſt ſerve to keep up an attention to the Divine Being and his providence, and thereby greatly promote habitual devotion. They muſt lead them to *acknowledge God in all their ways*, reminding them of their conſtant dependance upon him and obligation to him. From their riſing in the morning to their going to ſleep, *God* muſt be *in all their thoughts;* the firſt and the laſt thing that is in their mouths, and it may be hoped in their minds, being prayers or rather benedictions, in acknowledgment of the goodneſs of God, and recommending themſelves, and their nation, to his favour.

I ſhall juſt mention a few of their forms. As ſoon as they riſe in the morning they ſay, *Bleſſed be thou, O Lord, our God, king of the world, who giveſt life to the dead, who giveſt ſight to the blind, &c.* When they waſh before prayer, or in obedience to any particular precept, they ſay, *Bleſſed be thou O Lord our God, king of the world, who ſanctifieſt us by thy precepts, and haſt commanded us to waſh, &c.*

If ſo many as ten Jews live in the ſame place, they do not content themſelves with their private devotions,

devotions, but reſort to their ſynagogue, or public ſchool, three times a day; and it is a rule with them to ſpeak of no buſineſs, to pay no viſit, or even ſalute any perſon, till they have diſcharged this duty to God in the morning of every day. If ten be preſent, one of them reads the forms aloud, and the reſt ſay *amen* to each.

At every action that they perform, whether they eat or drink, if they even ſmell any ſweet odour, when they hear any precept of their law, or ſee any thing new and extraordinary, they pronounce an appropriated form of benediction. At every regular meal, the maſter of the houſe begins with repeating the 22d. pſalm. *The Lord is my ſhepherd, I ſhall not want, &c.* When he firſt takes the bread, he ſays, *Bleſſed be thou, O Lord, king of the world who bringeſt food out of the earth,* when he takes the wine, he ſays, *Bleſſed be thou, O Lord, king of the world who haſt created the fruit of the vine.* When he takes fruit of any kind, he ſays, *Bleſſed be thou, O Lord, &c. who haſt created the fruit of the tree.* In ſhort, they think it ingratitude to enjoy, or make uſe of, any thing without acknowledging, in ſome ſhort form of thankſgiving, that they receive it from God, the Lord of all. At the cloſe of every meal, they uſe a longer form of thankſgiving, praying at the ſame time that God would have mercy upon Jeruſalem, reſtore

the temple, and ſet up the kingdom of David in their time.

The methods they take to inſpire, and keep up, a reverence for the ſcriptures are very effectual. The Pentateuch is written in fair and large characters on a roll of parchment, fitted up in the moſt ornamental manner. It is put into a bag of ſilk curiouſly wrought, preſerved in a place of the ſynagogue ſet apart for the purpoſe, richly ornamented. When it is brought out, or carried back, it is done with great ceremony, and the children in the place are permitted to put their hands upon it; &c. This has the appearance of ſuperſtition, but the tendency and effect of it is to inſpire an uncommon reverence for the book, and the law that it contains. They divide it into fifty two parts, and read one of them every ſabbath, ſo as to go thro' the whole every year. At the ſame time they read certain portions of the writings of the prophets, and other canonical books. As ſoon as a child can ſpeak, he is taught to read the ſcriptures in the language of the country in which they live, and they are taught the expoſition of it, and the doctrine of their rabbins, as ſoon as they are capable of it. They are alſo taught the Hebrew language if they learn any thing more than the firſt rudiments of education.

Their obſervances with reſpect to the ſabbath, and

and other feſtivals, &c. are, in many reſpects, trifling; but they are innocent, and the tendency of them all is to raiſe the thoughts to God, to remind them of his law, and his moral government, and eſpecially to keep up their faith in his promiſes, that he would reſtore them to his favour, and ſpeedily ſend the Meſſiah for their deliverance. All their devotions have no other object than the one true God, the creator and preſerver of all things. They worſhip no angels, demons, or dead men. They conſider it as a heinous ſin to believe in, or to practice, any kind of divination, as aſtrology, geomancy, chiromancy, &c. but more eſpecially necromancy, magic, or charms of any kind.

The Jews diſtinguiſh themſelves by their charity to the poor, even thoſe of other nations; and alſo by their tenderneſs for animals. They never torture or abuſe any of them; and when they kill any of them for food, they do it ſo as to put them to the leaſt pain, conſidering them as the creatures of God, *whoſe tender mercies are over all his works.*

This account is taken from *Buxtorf's Synagoga Judaica,* and *Leo de Modena, on the Ceremonies of the Jews.* The object of Buxtorf evidently was to expoſe the Jews to the contempt of chriſtians, and he omits no opportunity of making reflexions which have that tendency, diſcovering an illiberality

ty and malignity unworthy of a chriſtian; but notwithſtanding this, the peruſal of his book has, in my opinion, a tendency to inſpire all candid perſons with a reſpect for the Jews, and ſhews the great ſuperiority of their religion, and cuſtoms, to thoſe of any heathen nation. Beſides, the things that he turns into ridicule are their traditions, which are not regarded by the Karaites, who, tho' not the moſt numerous, are, however, a pretty conſiderable body of Jews.

SECTION XXIII.

Of the Hindoo Doctrine of a future State.

THE moſt important article in any religion is, no doubt, its doctrine concerning a *future ſtate*, as a motive to the proper diſcharge of the duties of life, and a ſupport under the troubles of it. In this reſpect, as well as with regard to the doctrine of one Supreme God, from whom all the inferior deities, and the whole univerſe, was derived, the ſyſtem of the Hindoos has the advantage over that of any other ancient heathen nation. They almoſt all loſt ſight of the former great principle, and retained nothing of the latter that could have much

much influence on their conduct. Whereas we ſee, in fact, that the Hindoo doctrine of a future ſtate, whimſical and arbitrary as it is, has, nevertheleſs, an unqueſtionable influence on their conduct; leading them to overlook all that they can ſuffer in this life, with a view to the bettering of their condition in a future one.

But it does not appear that either this or any other part of the ſyſtem was ever promulgated with the appearance of proper *authority*; ſince no miracles, as far as we can find, were ever appealed to, as proofs that the perſon who taught it received it from God, and was by him commiſſioned to impart it to men. And nothing can be more deſtitute of natural probability than it is. It goes entirely on the arbitrary ſuppoſition, not only that men have ſouls diſtinct from their bodies, capable of action and enjoyment independently of them, but that they all exiſted in a prior ſtate, and are deſtined, after a courſe of purgation here, to riſe to their priſtine condition, and finally to be reunited to the ſupreme mind, from which they and all other beings ſprung.

I need not at this day, and in this part of the world, enter into argument to ſhew the futility of this ſyſtem, how deſtitute it is of all probability, not being countenanced by any appearance in nature. The whole muſt have been the product not only

only of mere imagination, but of a very ſportive one, as will be ſufficiently evident when I come to bring into view the particulars of which it conſiſts, as, in order to give a juſt view of the ſyſtem, it will be neceſſary for me to do.

That particular defects of body, with which ſome perſons are born, are conſidered as puniſhments for offences in a prior ſtate, is evident from the following paſſage in the Inſtitutes of Menu. " Some evil minded perſons for ſins committed in this life, and ſome for bad actions in a preceding ſtate, ſuffer a morbid change in their bodies. A ſtealer of gold from a bramin has a whitlow on his nails, a drinker of ſpirits black teeth, the ſlayer of a bramin a maraſmus, the violator of his *guru's* bed a deformity in the generative organs; a malignant informer has fetid ulcers in his noſtrils, a falſe detracter ſtinking breath, a ſtealer of grain the defect of ſome limb, a mixer of bad wares with good ſome redundant member. A ſtealer of dreſſed grain has a *dyſpepſia*, a ſtealer of holy words, or an unauthorized reader of the ſcriptures dumbneſs, a ſtealer of clothes leproſy, a hórſe ſtealer lameneſs, the ſtealer of a lamp total blindneſs, the miſchievous extinguiſher of it, blindneſs in one eye, a delighter in hurting ſentient creatures perpetual illneſs, an adulterer windy ſwellings in his limbs. Thus, according to the diverſity of actions, are born

born men deſpiſed by the good, ſtupid, dumb, blind, deaf and deformed, p. 313. To a man puniſhed for paſt crimes by being born without a prepuce, let a man never give food at the ſacred obſequies," p. 71.

As the Hindoos ſuppoſe all matter to be animated, even plants, as well as animals, they ſuppoſe them to be capable of recovering their former happy ſtate. "Graminous plants, cattle, timber trees, amphibious animals, and birds which have been deſtroyed for the purpoſe of ſacrifice, attain in the next world exalted births," p. 128.

This great advantage, however, it is evident they gain not by any thing done by them in this ſtate of degradation, but by what was done with them by others, in the uſe that men make of them. But, in like manner, the Hindoos ſuppoſe that a man's anceſtors may ſuffer in another world by what their poſterity do in this. "Should the eater of *ſradha* enter the ſame day the bed of a ſeducing woman, his anceſtors muſt ſleep for that month on her excrements." (*Inſtitutes of Menu*, p. 84.) "If a bramin apply the ſeeds of *tila* to any purpoſe but food, anointing, and ſacred oblations, he ſhall be plunged, in the ſhape of a worm, together with his parents into the ordure of dogs," ib. p. 300.

In order to give a juſt idea of the Hindoo doctrine

trine of a future ſtate, it is neceſſary to conſider what particular virtues are intitled to reward in it, and what thoſe rewards are; as alſo what vices are puniſhed in it, and in what manner.

That men who die in battle will attain to a happy ſtate hereafter was an important article in the religion of the Northern nations of Europe, and it is ſo with the Mahometans. The ſame is the faith of the Hindoos, at leaſt with reſpect to their princes. "Thoſe rulers of the earth who, deſirous of defending each other, exert their utmoſt ſtrength in battle, without ever averting their faces, aſcend after death directly to heaven," (*Inſtitutes of Menu*, p. 170.) This will not be found in the writings of Moſes, or in any part of the ſcriptures.

The great bulk of mankind cannot expect to attain to any thing more than a favourable tranſmigration into the bodies of ſome of the more noble animals, or ſuch as generally meet with the beſt treatment in this world; but after being born a bramin, it is ſuppoſed that they are the neareſt to the heavenly manſions. "A prieſt," ſay the Inſtitutes of Menu, "who lives by thoſe rules, who knows the ordinances of the Veda, who is freed from the bondage of ſin, ſhall be abſorbed in the divine eſſence, p. 122. That bramin who has duly attended his preceptor till the diſſolution of his body, paſſes directly to the eternal manſions of God,

God, p. 41. That twice born man who ſhall thus, without intermiſſion, have paſſed the time of his ſtudentſhip ſhall aſcend after death to the moſt exalted regions, and no more ſpring to birth in this lower world," p. 49.

The Hindoo tranſmigration is not only into the bodies of animals, but in ſome caſes men may become vegetables, and even mineral ſubſtances. " For ſinful acts moſtly corporeal, a man ſhall aſſume after death a vegetable or mineral form; for ſuch acts moſtly verbal, the form of a bird or beaſt; for acts merely mental, the loweſt of human conditions." *(Inſtitutes of Menu,* p. 346.)

But the moſt complete ſyſtem of transformations is contained in the following paſſage of the Inſtitutes of Menu, which, on account of its extreme curioſity, I ſhall not abridge. " What peculiar bodies the vital ſpirit enters in this world, and in conſequence of what ſins here committed, now hear at large, and in order. Sinners in the firſt degree, having paſſed thro' terrible regions of torture, for a great number of years, are condemned to the following births at the cloſe of that period. The ſlayer of a bramin muſt enter, according to the circumſtances of his crime, the body of a dog, a bear, an aſs, a camel, a bull, a goat, a ſheep, a ſtag, a bird, a *chandala*, or a *puccaſa*. A prieſt who has drank ſpirituous liquor ſhall migrate into the form of a

ſmaller or larger worm, or inſect, of a moth, of a fly feeding on ordure, or of ſome ravenous animal. He who ſteals the gold of a prieſt ſhall paſs a thouſand times into the bodies of ſpiders, of ſnakes, and camelions, of aquatic monſters, or of miſchievous bloodſucking demons. He who violates the bed of his father migrates a hundred times into the forms of grapes, of ſhrubs with crowded ſtems, or of creeping and twining plants, of carnivorous animals, of beaſts with ſharp teeth, or cruel brutes. They who hurt any ſentient beings are born eaters of raw fleſh; they who taſte what ought not to be taſted, maggots, or ſmall flies; they who ſteal, devourers of each other; they who embrace very low women become reſtleſs ghoſts. He who has held intercourſe with degraded men, or has been criminally connected with the wife of another, or ſtolen from a prieſt, ſhall be changed into a ſpirit called *Brachmaracſhaſa*. The wretch who thro' covetouſneſs has ſtolen gems, pearls, or coral, or precious things, of which there are many ſorts, ſhall be born in the tribe of goldſmiths, or among birds called *hemacara's* or *goldmakers*. If a man ſhall ſteal grain in the huſk, he ſhall be born a rat; if a yellow mixed metal, a gander; if water, a *plava*, or diver; if honey, a great ſtinging gnat, if milk, a crow; if expreſſed juice, a dog; if clarified butter, an ichneumon, or weaſel. If he ſteal

ſteal fleſh meat, a vulture, if any ſort of fat, the water bird *madgu;* if oil a *blatter*, or oil drinking beitle; if ſalt, a cicada, or cricket; if curds, the bird *valaga;* if ſilken clothes, the bird *tittiſi*, if woven flax, a frog; if cotton cloth, the water bird *vaggada;* if exquiſite perfumes, a muſk rat; if potherbs, a peacock; if dreſſed grain, in any of its various forms, a porcupine; if raw grain, a hedghog; if he ſteal fire the bird *vaca;* if a houſehold utenſil, an ichneumon fly; if died cloth, the bird *chacora;* if a deer, or an elephant he ſhall be born a wolf; if a horſe, a tyger; if roots, or fruit, an ape; if a woman, a bear; if water from a jar, the bird *chataca;* if carriages, a camel; if ſmall cattle, a goat. Women who have committed ſimilar theſts incur a ſimilar taint, and ſhall be paired with thoſe male beaſts in the form of their females," p. 353, &c.

As ſeveral of theſe puniſhments relate to the killing of animals, it is deſirable to know how far their guilt extends; and in the ſame work we have the following information on the ſubject. "He who conſents to the death of an animal, he who kills it, he who diſſects it, he who buys it, he who ſells it, he who dreſſes it, he who ſerves it up, and he who makes it his food; theſe are eight principals in the ſlaughter," p. 129.

Beſides the puniſhment of tranſmigration, there

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are in the Hindoo ſyſtem, as has appeared in ſome caſes already, a variety of *hells* for the puniſhment of crimes; and in them the modes of ſuffering are various. The following is a ſpecimen of what we are taught on this ſubject in the Inſtitutes of Menu.

" He who receives a preſent from an avaricious king, and a tranſgreſſor of the ſacred ordinances, go ſucceſſively to the following twenty-one hells, *Tamiſra*," &c. &c. All theſe are diſtinctly named, and the laſt, *Lohangaraca*, is called " the pit of red hot charcoal," p. 99.—" He who makes a marriage contract with the connubial fire, while his elder brother continues unmarried, the damſel thus wedded, the giver of her in wedlock, and the performer of the nuptial ſacrifice, all ſink to a region of torment, p. 74. As many mouthfuls as an unlearned man ſhall ſwallow at an oblation to the gods and to anceſtors, ſo many red hot iron balls muſt the giver of the *ſradha* ſwallow in the next world. That fool who having eaten the *ſradha* gives the articles of it to a man of the ſervile claſs, falls headlong to the hell called *calaſutra*," p. 84.

The greateſt of all crimes we have ſeen to be the injuring, and eſpecially the killing, of a bramin; and we have the following curious circumſtances reſpecting that ſin in the future world, according

cording to the degrees of the guilt. "An evil hearted wretch, who thro' covetouſneſs ſhall ſeize the property of the gods, or of bramins, ſhall feed in another world on the orts of vultures, p. 310. A twice born man who barely aſſaults a bramin with intention to hurt him, ſhall be whirled round about for a century in the hell named *tamiſra*, but having ſmitten him in anger, and by deſign, even with a blade of graſs, he ſhall be born in twenty one tranſmigrations from the wombs of impure quadrupeds. He who thro' ignorance of the law ſheds blood from the body of a bramin, not engaged in battle, ſhall feel exquiſite pain in his future life. As many particles of duſt as the blood ſhall roll up from the ground, ſo many years ſhall the ſhedder of that blood be mangled by other animals in his next birth, p. 110. An aſſaulter of a bramin with intent to kill him ſhall remain in hell an hundred years; for actually ſtriking him with like intent a thouſand, p. 336. As many ſmall pellets of duſt as the blood of a bramin collects on the ground, for ſo many thouſand years muſt the ſhedder of that blood be tormented in hell," ib. The Gentoo laws ſay that "he who reſumes the religious foundation of a bramin, of a dewtah, or of any other perſon, will remain in hell a thouſand years," p. 120.

The bramins themſelves are not conſidered as impeccable, and I ſhall now recite from the Inſti-

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tutes of Menu, the puniſhments to which they are ſubject. "By cenſuring his preceptor unjuſtly, the ſtudent will be born an aſs, by falſely defaming him a dog, by uſing his goods without leave a ſmall worm, by envying his merit a larger inſect or reptile, p. 43. Let no twice born man, who knows the law, and is not in urgent diſtreſs, eat fleſh without obſerving this rule; for he, unable to ſave himſelf, will be devoured in the next world by thoſe very animals whoſe fleſh he has thus illegally ſwallowed, p. 127. A bramin who begs any articles for a ſacrifice, and diſpoſes not of them all for that purpoſe, ſhall become a kite, or a crow for a hundred years, p. 310. A bramin if he take a ſudra to his bed, as his firſt wife, ſinks to the regions of torment; if he beget a child by her, he loſes even his prieſtly rank. His ſacrifice to the gods, his oblations to the manes, and his hoſpitable attentions to ſtrangers, muſt be ſupplied principally by her; but the gods and manes will not eat ſuch offerings, nor can heaven be attained by ſuch hoſpitality," p. 53.

Mr. Dow gives an account of the Hindoo doctrine of a future ſtate very different from the preceding. According to his repreſentation of it, p. 47, men firſt atone for their crimes in hell, where they remain for a ſpace proportioned to the degree of their iniquities. Then they riſe to heaven, to be rewarded

warded for a time for their virtues, and thence they will return to the world to re-animate other bodies. He farther ſays that, according to the doctrine of the Bedang, God has no paſſions but benevolence; and having no wrath, he never puniſhes the wicked, but by the pains and afflictions which are the natural conſequence of their actions. The more learned bramins, he ſays, affirm that the *hell* which is mentioned in the Bedang is only intended as a bug bear to the vulgar, p. 54. This was the doctrine of the Greek philoſophers. They ſaid that God, being without anger, the wicked would not be puniſhed after death. It is not, however, anger, but virtually benevolence, or a regard to the good of the whole creation, that requires the puniſhment of the wicked either here or hereafter.

Mr. Holwell alſo, contrary to all other accounts, which repreſent future puniſhment as in all caſes finite, ſays, as from the ſhaſtah, p. 52, that "whoever ſhall free himſelf by violence from this mortal body ſhall be plunged in *Onderah* for ever."

According to Mr. Phillips's account of the religion of Malabar, they who deſtroy themſelves go neither to heaven nor hell, but ſtroll about, and become what are called *ſpirits*, under the power of the chief of the devils. It is alſo ſaid that if any ſervant of Tſhiven commits a heinous crime, he curſes them, and they become devils, and appear under

under different ſhapes to deceive ſimple people, by exciting in their minds many unclean and extravagant thoughts. Sometimes they enter into men, and then they become demoniacs, and go about naked and mad, to diſturb the neighbourhood, eating graſs and raw fleſh, p. 85. P. Della Valle alſo ſays, p. 45, that according to the Indians ſome very wicked men become devils. *

Such is the faith of the Hindoos with reſpect to themſelves. As to perſons of other nations and religions, they will, according to P. Della Valle, p. 42, "if they live virtuouſly, after being purified various ways, be born Hindoos, and in this way arrive at paradiſe, and live with God; tho' in the beginning their ſouls were the greateſt miſcreants that ever lived."

The ancient Perſians appear to have retained the belief of a reſurrection, which I doubt not was a doctrine originally communicated to mankind, tho' the record of it is now loſt. The writings of the Parſi's contained ſeveral particulars relating to the end of the world, and the reſurrection. Zoroaſter, in the *Zendaveſta*, expatiates on what is to happen at that time. "Then," he ſays, "the righteous and the wicked will paſs over a bridge; which ſeparates earth from heaven under the protection

* The Egyptians believed that all eminent perſons become ſtars when they die. (*Plutarch De Iſide, &c.*)

tection of the dog, who was created as the common guardian of cattle. At that time the heat ſhall cauſe the mountains to flow like a river. The righteous, however, will feel but a gentle warmth, but the wicked will ſuffer by the heat, tho' they will at length be purified, and made happy." (*Annual Regiſter*, for 1762, p. 110, &c.)

They do not bury or burn their dead, but expoſe them on places erected for the purpoſe, to be devoured by birds of prey; and obſerve which of the eyes is firſt picked out. If it be the right eye, they believe the deceaſed to be happy, and expreſs great joy on the occaſion; but if it be the left, they conſider it as a bad omen with reſpect to the deceaſed, and are very ſorrowful.

The Parſi's have a ſuperſtitious reſpect for dogs, but a great averſion to ſerpents, lizards, toads, frogs, ants, crabs, mice, rats, and eſpecially to cats; being of opinion that they were created not by God, but by the devil, and that they are his executioners in the torment of the damned. They therefore endeavour to deſtroy as many of them as they can, thinking thereby to diminiſh the ſufferings of thoſe that are in hell. They believe, however, that at the end of the world they will all be releaſed from torment, and go to paradiſe. *Tavernier*, vol. 1. p. 494, &c.

My readers are now, I hope, ſatisfied, if not

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ſatiated, with reſpect to the Hindoo doctrine of a future ſtate. For, ſure, it muſt appear to be as deſtitute of dignity, as it is of authority; even more ſo than the paradiſe and hell of Mahomet, who borrowed his bridge from the religion of the Perſians. How different, in all reſpects, is the doctrine of our ſcriptures on this important ſubject; in which tho' it is ſaid by ſome unbelievers to have been derived from other oriental ſyſtems, we find nothing concerning the preexiſtance of human ſouls, or of their tranſmigrations after death, but only that, at a time appointed by God, the dead ſhall be raiſed, when all men will be rewarded or puniſhed according to their works. But with reſpect to the particulars of which our future happineſs or miſery will conſiſt, we are wiſely left in ignorance.

At what time this great doctrine was firſt revealed to man, we have no certain knowledge. We find it among the Jews before the time of our Saviour, tho' no mention is made of it in the writings of Moſes; and there are not many alluſions to it in any of the books of the Old Teſtament. But Jeſus was commiſſioned, and empowered, to publiſh it in the cleareſt and moſt ſatisfactory manner. For, after performing numerous miracles, in the preſence of all his countrymen, his enemies never excluded, ſome of them being the raiſing the dead to life, he voluntarily ſurrendered himſelf

himſelf to his enemies, and after a public crucifixion (which could leave no reaſonable doubt with reſpect to the reality of his death) he came to life again at the time that he had previouſly fixed, to the intire ſatisfaction of many hundreds of thoſe who could not be miſtaken with reſpect to his perſon, and who on his death had not that leaſt expectation of the event. In my *Diſcourſe on the Reſurrection of Jeſus*, I have ſhewn that, this moſt important fact was ſo circumſtanced that the evidence of its truth could not have been ſtronger than it now is at this diſtance of time, on any ſuppoſed change of circumſtances, according to the faireſt rules for eſtimating the value of teſtimony. Whereas the Hindoo doctrine is both in the higheſt degree incredible in itſelf, and deſtitute of all external evidence whatever.

SECTION

SECTION XXIV.

Concluding Reflexions.

I conclude this compariſon of the Inſtitutions of Moſes with thoſe of the Hindoos, and other ancient nations, with ſome obſervations of a general nature relating to the evidence of revelation, which appear to me to be naturally ſuggeſted by the view that I have exhibited of the ſtate of knowledge and religion in the early ages.

1. If we inquire into foundation of the Hindoo religion, we find it to be a perfectly baſeleſs fabric. The only proper evidence of any truth beyond the natural powers of the human mind, that is ſuch as men who had only the appearances of nature to reaſon from could not have diſcovered (and this is evidently the caſe with reſpect to many parts of this ſyſtem) muſt be information received from beings who know more than man can attain to. And the only evidence of ſuch ſupernatural information are ſuch works as only beings ſuperior to man can perform, that is, proper *miracles*; and it does not yet appear that any thing of this kind is ſo much as pretended to by the advocates for this ſyſtem. It

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is only aſſerted, on the mere authority of the bramins, the authors of the Hindoo ſacred books, that their religion and laws were dictated by Brahma, the agent of the Supreme Being. But where is the evidence of this? What is there in the ſyſtem itſelf, or the books which contain it, that exceeds the faculties of man; and what proof is alleged of the interference of Brahma, or any other being ſuperior to man?

That the ſouls of men have preexiſted, and were ſent down into mortal bodies for offences committed in a prior ſtate, is what a man may eaſily *imagine*, but it is not what any man can *know*. If, therefore, it be true, he muſt have learned it from ſome perſon who knew more of the matter than himſelf; and he that promulgated the doctrine ſhould have given ſome evidence of his having had communication with ſuch a being. Here the defect lies.

The ſacred books of the Hindoos are, no doubt, very ancient; but that circumſtance is no proof of a divine origin, to which they pretend. They are probably as old as thoſe of Moſes. But what the author of the Hindoo ſyſtem did not, as far as appears, pretend to, Moſes did. The promulgation of his laws was, according to his writings, accompanied with numerous miracles, of the moſt ſtupendous kind, miracles of which millions of perſons

ſons muſt have been witneſſes; and they were on ſo large a ſcale, and of ſuch a nature, that there could not have been any impoſition in the caſe. The hiſtory of them was alſo committed to writing, and publiſhed, while the events were recent; ſo that no perſon in the whole nation appears to have entertained any doubt with reſpect to them, from that time to the preſent day. And yet this nation was far from having any predilection for the inſtitutions that were thus preſcribed to them. This appears abundantly from their frequent rejection of them, and the preference they gave to thoſe of their neighbours.

There are, it is acknowledged, ſeveral articles in the inſtitutions of Moſes for which we are not able to aſſign ſatisfactory reaſons. But this cannot be thought extraordinary, conſidering that their antiquity is ſo great, and that they were adapted to a ſtate of manners, opinions, and other circumſtances of thoſe remote times, with which we are but imperfectly acquainted. Neither are we able fully to ſatisfy ourſelves with reſpect to many particulars in the ſyſtem of *nature*, which, notwithſtanding, we have no doubt came from God. And the more attention we give to both, the more reaſon do we diſcover for thoſe circumſtances which at firſt appeared the moſt objectionable. The better we underſtand them both, the more reaſon do

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we ſee to admire them, and to be ſatisfied that they were ordained by a wiſdom more than human. And the compariſon that I have exhibited of the inſtitutions of Moſes with thoſe of the Hindoos, which all my readers will allow to be merely human, will I hope ſet this argument in a peculiarly ſtrong point of light.

The abſurdity of the Hindoo ſyſtem is as apparent as the ſuperior wiſdom of that of Moſes; and yet in every other reſpect the Hindoo nation appears to much greater advantage. With them we find the rudiments, and more than the rudiments, of moſt of the arts and ſciences, eſpecially that of aſtronomy, of which moſt other nations were wholly ignorant. And yet while the Hebrews made no diſcoveries in ſcience, they had a religion perfectly rational, and that of the Hindoos was abſurd in the extreme. This, ſurely, is an argument of the internal kind in favour of the divine origin of the Hebrew religion, almoſt as irreſiſtible as any argument from miracles.

2. It is univerſally acknowledged that, in the early ages of mankind, there was a period that was free from the polytheiſm and idolatry which afterwards prevailed. The ſentiments and practices of men were ſuch as we now think more rational, and leſs chargeable with ſuperſtition and folly. This, Mr. Holwell ſays, was the caſe with the Hindoos.

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It was ſo with the Northern nations of Europe; and according to Clavigero the horrid rites of the Mexican religion had not been adopted many centuries before the arrival of the Spaniards. At the ſame time, it muſt be allowed, that men could not of themſelves have had more knowledge in thoſe early ages than they acquired afterwards. Their faculties being the ſame, and their obſervation and experience (the only natural ſources of knowledge) being more confined, they muſt of neceſſity have known leſs than their poſterity, who had greatly the advantage of them in that reſpect.

From this remarkable fact is it not evident, that in the period which preceded the polytheiſm and idolatry that overſpread the world mankind had had inſtruction from ſome ſupernatural ſource, and, that they afterwards loſt ſight of it; that when they were left to themſelves, and their own ſpeculations, they corrupted the purer tenets which they had received from their anceſtors, and adopted others from ſuch deductions as they were able of themſelves to make, from their obſervation of the courſe of nature? Then, contemplating ſuch objects as the ſun, the moon, the ſtars, and the earth, and conceiving them to be the immediate cauſes of the good or evil to which they were expoſed, they confined their regards to them; and not being able to perceive the natural connection of cauſes and effects,

effects, they imagined that their influences, which we know to be *neceſſary*, were *voluntary*; that the ſun emitted his heat, for beneficial or hurtful purpoſes, at his pleaſure, or that of ſome intelligent being who reſided, as they thought, in his ſphere, and directed his motions; and that the moon, the ſtars, the planets, and even terreſtrial objects, were alſo animated like themſelves. Hence they were naturally led to the idea of endeavouring to gain the favour, and to avert the diſpleaſure, of thoſe divinities, to whoſe power they were ſubject, by ſuch methods as were adapted to produce the ſame effect on themſelves.

3. Having once got into this train of thinking, that polytheiſm into which all mankind went, and all the ſuperſtitious rites of the heathen religions, were the natural conſequence. And nothing but a farther inſight into the true cauſes of natural appearances than they could poſſibly have gained could have corrected the falſe judgments they had formed of things, and have brought them back to the ſimple and rational religion of their anceſtors; conſiſting in the acknowledgment of one great Being, the cauſe of all things, and of all events; and that what they took to be primary, were only ſecondary cauſes, under the direction of the ſupreme cauſe of all. As ſuch an inſight into the works of nature was not attained by the Greeks, or Romans,

the moſt enlightened of the nations of antiquity, it is not at all probable that mankind in general would ever, of themſelves, have gained ſo much knowledge as would have been ſufficient for that purpoſe; or at leaſt not till a period too remote for our contemplation.

The more men ſpeculate on falſe principles, the farther they neceſſarily wander from truth and reaſon, and the more they involve themſelves in intricate and abſurd opinions; and if the ſubject be *religion*, in ſuperſtitious and abſurd practices, fancying innumerable things to be cauſes, or indications, of events, which in reality have no relation to them. Hence came the whole buſineſs of divination, auguries, oracles, &c. &c. and hence alſo both human ſacrifices, and rites of the moſt licentious nature. For what is there not that men, judging as they did of their gods by what they experienced and obſerved of men, might not imagine was adapted to pleaſe ſome or other of them. They even thought, as we have ſeen, that when they could not prevail upon them by fair means, they might ſucceed by having recourſe to violence. Hence the beating of the ſacred animals in Egypt, of the ſtatues of ſome of the gods of Greece, and alſo the ſame treatment of thoſe of ſome of the popiſh ſaints. For the ſame cauſes will ever produce the ſame effects.

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If a few perſons, more enlightened than others, could have acquired *knowledge* enough to ſee the folly of the vulgar ſuperſtition, it is not probable that they would ever have had *influence* (if they had had *public ſpirit* and *courage*) ſufficient to correct the errors of the multitude, and break their inveterate habits. It is moſt probable that their firſt conviction of the abſurdity of the prevailing ſuperſtition would have led them to the rejection of all religion, and to become atheiſts, rather than revert to the worſhip of the one Supreme Being. And never could they, from their obſervation of any appearances in nature, have been led to the belief of a future ſtate.

Without revelation the degree of reaſon that God has thought proper to give to a man is ſo far from being ſufficient for his moral inſtruction, that the moſt intelligent of the heathens, thoſe who thought and reflected the moſt (as we may judge by their refinements in metaphyſics, mythology and theology) as the Egyptians, the Greeks, and the Hindoos, have erred the moſt widely; having given into more abſurd ſuperſtitions than the moſt ſtupid of mankind. For certainly the religion of the North Americans, and even that of the Negro's in Africa, is preferable to that of the civilized nations above mentioned, or that of the Mexicans and Peruvians

ruvians on the ſame continent, who yet were much farther advanced in the arts of life.

It is evident, therefore, that true religion, conſiſting in the knowledge and ſole worſhip of the one true God, of the maxims of his righteous government, and of the deſtination of man to ſurvive the grave, muſt neceſſarily have been derived from revelation. All ancient hiſtory, and every view of the preſent ſtate of the world, and eſpecially of the moſt enlightened inhabitants of it, as the Hindoos, and Chineſe, muſt convince every competent and candid obſerver of this great truth. He muſt be ſatisfied that the world would never *by its own wiſdom* (to uſe the language of the apoſtle, 1 Cor. i. 2) have attained to the true knowledge of God, or any thing that deſerves to be called rational and uſeful religion. It is by the goſpel only that *life and immortality have been brought to light*, 2 Tim. i. 2.

Perhaps the moſt ſatisfactory account of the knowledge of the Greeks, the moſt intelligent of all the ancients, on the ſubjects of philoſophy and religion, will be found in the works of Cicero, who was well acquainted with their writings, and who has given the ſubſtance of them in his own. How little they knew on this ſubject, confeſſed by him to be of the greateſt importance, may be ſeen in his

his treatiſe on the *Nature of the Gods*, in the introduction to which he writes as follows.

"As many things in philoſophy are not ſufficiently clear, ſo the queſtion concerning *the nature of the gods*, which is in itſelf the moſt intereſting and neceſſary for the regulation of religion, is attended with peculiar difficulty. And ſo various and diſcordant are the opinions of the moſt learned on the ſubject, that it affords a good argument for the Academics to withhold their aſſent to propoſitions that are uncertain, and to maintain that ignorance is the foundation of philoſophy."

"With reſpect to this queſtion, the greater part hold what is moſt probable, viz. that there are gods. But Protagoras doubted of it, and Diagoras of Melos, and Theodorus of Cyrene, held that there are none. And of thoſe who ſuppoſed that there are gods, their opinions are ſo various, that it is difficult to enumerate them. Much has been advanced concerning the form of the gods, the place of their habitation, and their employment; and on theſe ſubjects there has been much diſputation among the philoſophers. But the principal difference among them, and a ſubject on which every thing depends, is whether the gods undertake to do nothing in the government of the world, or whether every thing was originally conſtituted, and is ſtill directed, by them, and will be ſo for ever.

Till

Till this be decided, men muſt be in much error about things of the greateſt importance."

" For there are, and have been, philoſophers who have maintained that the gods take no care of human affairs; and if this doctrine be true, what foundation can there be for piety or religion. This will be due to them if they be noticed by them, and if, in return, they render any ſervices to men. But if the gods neither can, nor will, do any thing for us, and give no attention to our conduct, why ſhould we render them any kind of worſhip, or pray to them? Then will piety be mere hypocriſy, and all religion will be at an end; and this will be attended with the greateſt confuſion in the buſineſs of life. Nay, I do not know but that, with the loſs of religion, the foundation of all confidence of men in ſociety, and even of juſtice, the moſt important of the virtues, would be taken away."

" But there are other philoſophers, and thoſe of the firſt diſtinction, who think that the world is governed by the mind and will of the gods, that by them every thing in the courſe of nature is provided for the uſe of man; and they expreſs themſelves in ſuch a manner, as if they thought the gods themſelves were made for the uſe of men. Againſt theſe Carneades has advanced ſo much, as to excite perſons of any curioſity to inveſtigate the truth. For there is no ſubject about which not only

only the unlearned, but even the learned, differ ſo much; and their opinions are ſo various, and diſcordant, that only one of them can be true, tho' they may all be erroneous."

Such was the laſt and moſt improved ſtate of the *theory* of religion among the Greeks and Romans, and it certainly exhibits darkneſs rather than light. Among the lateſt improvement in the *practice* of heatheniſm, before it was entirely aboliſhed by the rational principles of chriſtianity, was the *tauribolium*, the *criobolium*, or *ægibolium*, according as the victim was a bull, a ram, or a goat. We find no mention of this extraordinary ceremony before the time of the ſons of Conſtantine, and the moſt particular deſcription of it is in a poem of Prudentius, who lived in the reign of Theodoſius. But I cannot think with Mr. Van Dale, who has thrown much light on the ſubject, that it bore any relation, direct or indirect, to chriſtianity. Every thing belonging to it was purely heathen; the object being a myſtical purification, or renovation, in a ſacrifice to the mother of the Gods, and ſuch as was promiſed in the Eleuſinian and other *myſteries*, or *initiations*, and the effect was ſuppoſed to continue twenty years, after which it was repeated. Both men and women were thus initiated, or renovated. But it was frequently performed at the expence of cities or provinces, for the ſafety of the emperor, or

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on ſome other public account; and then the perſon on whom it was performed was a prieſt, or public magiſtrate; and it was done in the following manner.

Being habited in a rich and peculiar dreſs, he took his ſtation in a place covered with boards, but full of chinks and perforations. Over this the bull, or other victim, was ſacrificed with the uſual preparation and ceremonies; and as the blood flowed upon theſe boards, and ran in ſtreams thro' the chinks and perforations, he greedily catched it on his head, face, noſe, ears, mouth, and in all the folds of his clothes, covering himſelf with it as much as he poſſibly could. He then came out, and was gazed at with the greateſt reſpect and veneration by the ſpectators; and if it was on his own account, he wore that dreſs till he could wear it no longer, as was done with all the clothes in which perſons were initiated in other myſteries.

When the ceremony was performed on a public account, it often continued many days, ſeveral perſons, no doubt, receiving the blood in this manner, and ſeveral victims being ſacrificed. In Van Dale's tract on this ſubject are many monumental inſcription, which ſhew that this rite was frequently performed for the ſafety of heathen, and even of ſome chriſtian, emperors. Voltaire, who could ſee nothing offenſive in the religious rites of the Greeks or Romans,

Romans, might not have been diſguſted with this, and have thought it more decent than the rites of the Moſaic religion. It is evident from many public inſcriptions, that during the time of the heathen emperors, it was a rite of religion on which more ſtreſs was laid, and from which more real benefit was expected, than from any other whatever. To perſons who are really unprejudiced it muſt therefore appear that, in the moſt improved ſtate of the world before the prevalence of chriſtianity, the practices of the heathens were no leſs abſurd than their principles; and conſequently that there was no reaſonable proſpect of mankind, without the aid of revelation, growing wiſer or better.

4. It is the antecedent improbability of miracles that, I believe, weighs the moſt with modern unbelievers in their rejection of revelation. But this will be much leſſened in the eye of a philoſopher, who duly reflects on the infinite magnitude, and the infinite wiſdom, of the works of creation (for in theſe reflections I muſt ſuppoſe the exiſtence of a creator, or an intelligent firſt cauſe) which exceed our power of comprehenſion. In whatever it may be ſuppoſed to reſide, there muſt be ſome where a *mind* that comprehends the whole. For, vaſt as it is, the whole univerſe is but *one*, and therefore ſo muſt be its author.

Now, in this immenſe univerſe we ſee an atten-

tion to the greateſt and the ſmalleſt objects at the ſame time. There are plants and animals too, which the greateſt magnifying powers of our beſt microſcopes can barely, if at all, diſcover, as well as elephants, crocodiles, and whales: and minute as their ſtructure is, it is equally elaborate, and as perfectly adapted to their ſituation. It is but little that, after the ſtudy of ages, we yet know of this ſtupendous frame. But can we think it probable that it was never deſigned to be better underſtood, and not merely in ſucceſſion, by beings who only juſt look at it, and then cloſe their eyes for ever? Every individual man is capable of an endleſs advance in knowledge, and in virtue too, of which we at preſent only ſee enough to convince us that he is capable of it.

If we may be allowed to form our ideas of the ſupreme intelligence from our own (and we have nothing elſe to guide us in our ſpeculations on this ſubject) we may ſay, Does any perſon ever execute a work, the knowledge of which he wiſhes for ever to keep to himſelf? I do not aſcribe vanity to the Supreme Being, becauſe that implies courting the applauſe of beings not only ſimilar, but equal, or ſuperior to, ourſelves; but I think the analogy of all intelligence muſt carry us ſo far as to ſuppoſe that, whatever was the object of our creator (and he muſt have had ſome object) the growing

growing knowledge, and conſequent improvement, of the rational part of his creation, by means of that knowledge, muſt be ſubſervient to it, and therefore a part of it.

If ſuch a being as the Supreme be *happy*, and we neceſſarily aſcribe this perfection to him who is poſſeſſed of infinite wiſdom and infinite power, it muſt conſiſt in, or be derived from, ſome thing. In other and plainer terms, he muſt take pleaſure in ſome thing. We all agree in ſaying it muſt be in contemplating the happineſs of his creatures, and eſpecially the higher orders of them. Now, would any parent be as well pleaſed with a ſucceſſion of children, all of them dying after they had attained the age of three or four years, tho' as happy as their natures would admit of in that infantine ſtate, as in ſeeing them grow up to manhood, continually improving, and enjoying ſuperior kinds of happineſs as long as he himſelf lived.

Now, in the eye of the Supreme Being, the longeſt lived of the human race, even the antedeluvian patriarchs, are but as infants of a year or a month old. And can it be ſuppoſed that the being who produced them, and conſequently had what we muſt call an affection for them, can ſee them periſh in that infantine ſtate? muſt ſuch men as Noah, Abraham, Moſes, and Jeſus; ſuch men as Socrates, Plato, and Ariſtotle; ſuch men as Alexander

lexander, Julius Cæſar, and Charles XII, perverted as their great powers were; ſuch men as Voltaire, Rouſſeau, and Hume, whoſe powers were more perverted, be loſt forever; while, whatever was the ſtate of their minds when they died, their capacity for improvement was not deſtroyed?

Let me add farther, in purſuance of the ſame analogy, pleaſing, and I hope not deceitful. Does a parent take particular pleaſure in rectifying the miſtakes of his children, in teaching them what they do not know, bearing with, and correcting, their perverſe humours and follies, and advancing them in all reſpects by degrees; and will there not be *joy in Heaven*, to adopt the language of the New Teſtament (Luke xv. 7) in opening the eyes of ſuch men as are mentioned above, and eſpecially in making them, after the example of Paul, the inſtruments of as much good as they have been of evil, to their ſpecies? They have already ſufficient *power*, and only want a better direction of it, in fact more *knowledge*. In the eye of the univerſal parent, what are all the errors, and all the vices, of men in this life more than the faults of young children in ours? We do not love them the leſs, but are more aſſiduous in our endeavours to correct and improve them, tho' the rod is often neceſſary for that purpoſe.

No perſon who contemplates the univerſe, or any

any part of it, can ſay that there is any want of *power* in the author of it to effect this purpoſe, or any other that is in itſelf proper and deſirable. That power can bring all the perſons above mentioned, and all the human race, on the ſtage of exiſtence and action once more. And if the Supreme Being has, in any method that is intelligible to us, ſignified that he *will* do this, can we doubt the accompliſhment of it? The *end* is worthy of the great and benevolent father of all, and he cannot want the *means* of effecting it. And, according to the preſent ſtate of our knowledge, this end cannot be accompliſhed in any other way than by the reſurrection of mankind at ſome future period. No philoſopher will ſay that this end can be accompliſhed on any other plan of which we have any knowledge, now that the doctrine of an immaterial ſoul, capable of thinking and acting independently of the body, is exploded.

Whether the Divine Being *has* made any declaration of this kind to any of our race, to be by them communicated to the reſt, may, no doubt, be aſcertained by proper evidence. Any fact that is the object of our ſenſes may be aſcertained by human teſtimony. Nothing, therefore, is wanting to our rational conviction in this caſe but a credible account of miracles having been wrought for this purpoſe. For this, as ſomething above the power

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of man, and what can only be performed by the power or permiſſion of God, is the only ſeal of a divine commiſſion. And if the hiſtory of Jeſus, as contained in the writings of the Evangeliſts, be true, this has been done in the fulleſt and moſt ſatisfactory manner poſſible.

Now let the evidence of the facts recited in the goſpel hiſtory, and the Acts of the Apoſtles, be ſubjected to the moſt rigorous examination, according to the well known rules for eſtimating the value of human teſtimony; and certainly the object is deſerving of it. The man who does not feel a deep intereſt in the inquiry muſt have a mind exceedingly debaſed, and deſerve to be ranked, as indeed he ranks himſelf, with the brutes that periſh.

5. We ſee in the hiſtory of the Hindoo inſtitution the actual power of religion on the minds of men. For, unqueſtionably, nothing but the firmeſt perſuaſion of the reality of what is *not ſeen* could make the Hindoos ſubmit to the dreadful auſterities which are daily practiced by many of them, both men and women; expoſing themſelves to certain and torturing deaths, as has been their cuſtom from time immemorial.

6. We ſee by the Hindoos that accounts of divine interpoſitions do not neceſſarily, or naturally, appear incredible to men. According to them, their

their god Vichnou has appeared in various forms, to ſuit himſelf to the exigencies of the world, and he is ſtill to appear in others. So the people of Lyſtra took Barnabas to be Jupiter, and Paul to be Mercury, the moment they ſaw ſomething above human power performed by them, Acts. xiv, 12.

It has been the belief of the great bulk of mankind in all ages, that, beſide the viſible cauſes of events, there is an agency of inviſible ones in all the affairs of men. Nothing is more evidently owing to the exertion of human power and ſkill than the favourable iſſue of battles; and yet the event has ſo often been the reverſe of what was expected from all the known previous circumſtances, that in all ages men have depended as much on the aid of ſome divinity, as on the number and valour of the troops, or the ſkill of the commander; and the *god of battles* has always been worſhipped with peculiar devotion.

That mankind are not naturally or univerſally incredulous on the ſubject of religion, is evident even from the conduct of ſome who have been the moſt incredulous with reſpect to the Jewiſh and Chriſtian revelations; ſince they have been firm believers in other religions, and thoſe the moſt abſurd. The emperors Marcus Aurelius and Julian, the great boaſts of modern unbelievers, for their

ſuperior

ſuperior underſtanding and virtue, were ſlaves to their own ſuperſtition, now univerſally exploded. Julian ſacrificed ſo many horned cattle, that it was commonly ſaid that if he reigned long the breed would fail; and he gave into the abſurd practices of divination and necromancy. The moſt eminent philoſophers of that age, the later Platoniſts, believed themſelves to have ſupernatural illuminations, and they practiced various rites with a view to procure them.

It is reported, and I doubt not with truth, that ſome modern unbelievers have been afraid of being in the dark, and that in gaming they have diſcovered a propenſity to faith in that nonentity *fortune;* thinking that ſucceſs depended on trifling circumſtances which could have no more relation to it than the flight of a bird in the Roman auguries. How then can it be ſaid that religion is either *incredible,* or an *unſuitable* inſtrument with which to work on the minds of men? and why may it not be employed by the Divine Being, who, as he made men, muſt know what they are, to anſwer his great and benevolent purpoſes with reſpect to them.

Philoſophy, it will be ſaid, ſhews the folly of believing in the interpoſition of any inviſible powers with reſpect to the event of a battle, and the affairs of men in general; ſince they evidently depend on the previous circumſtances, tho' they are not

not always known at the time, and that our ignorance of this ſufficiently accounts for the event not always correſponding to the previous expectation of the moſt ſagacious of men. But then a higher philoſophy, and no leſs true, teaches us that all theſe previous circumſtances were foreſeen, and intended, by that mind which planned, and which ſuperintends, the whole ſyſtem of nature; and therefore that there is a *providence*, particular as well as general, reſpecting all the affairs of men, and conſequently a real foundation for religion.

An attention to the analogies in nature will teach us that a Being who thought proper, for whatever reaſons, to make the world, and to place ſuch creatures as men in it, muſt have ſufficient reaſon for giving conſtant attention to them; and if on their part an attention to him, and to his providence, be of any uſe to men, with reſpect to his final object, he would take the moſt proper method to engage that attention. Now this attention is evidently more effectually gained by occaſional, than by conſtant and uniform, appearances. How few perſons give any attention to the regular riſing and ſetting of the ſun, the periodical returns of ſummer and winter, and other conſtant appearances, ſo as to make any inquiry into the cauſes of them; when they are ſtruck in the moſt forcible manner by ſtorms, earthquakes, and other uncommon and ir-

regular appearances. And yet the great author of nature is as much concerned in the one as in the other. They muſt, therefore, know little of human nature who think that divine interpoſitions are an improper means of conveying inſtruction to man. And yet theſe are the perſons who call themſelves excluſively *philoſophers*.

To a truly philoſophical, or reflecting mind it will, no doubt, appear, that we are equally dependant upon God for what is imparted originally, and provided for in the uſual courſe of nature, as for what is imparted occaſionally; but mankind in general, we ſee, in fact, are not ſo apt to be *impreſſed* by it, and therefore an habitual ſenſe of our dependance upon God (which is of the greateſt uſe to the moral improvement of man) is better gained by that ſyſtem which is beſt calculated to remind man of that dependance, then by one that is leſs adapted to gain that end. A wiſe parent, who wiſhes to have his child ſenſible of his dependanec upon him, and his obligation to him, will not give him his whole fortune at once, and thereby make him independant of himſelf, and his future bounty. And does not the ſame reaſon, in the nature of things and of man, apply to the caſe of our univerſal parent? On this account, therefore, as well as others, revealed religion it a better ſyſtem, more adapted to human nature, than that which is termed

ed *natural*, could the principles of it be ever ſo eaſily and clearly aſcertained, which they by no means are.

Inſuperable difficulties occur to us in the conſideration tho' not of the *being* of God, yet in that of his moral attributes, and the maxims of his moral government, from the mere light of nature; and no light at all could we, from this ſource of knowledge, get into a future ſtate of exiſtence. Conſequently, if the proper *rule of life* could be diſcovered, a ſufficient *motive* to the practice of it would be wanting. Now revelation ſupplies both theſe defects, and leaves us at no loſs whatever, either with reſpect to what we muſt do to ſecure the favour of our Maker here, or our happineſs hereafter.

REMARKS

REMARKS

ON

MR. DUPUIS's ORIGIN

OF ALL

RELIGIONS.

———————*Sobrius ergo*
Dic aliquid dignum promiſſis. Incipe. Nil eſt.
HORACE.

THE INTRODUCTION.

THIS work of Mr. Dupuis's is certainly the moſt extraordinary production of the preſent, or of any preceding age, and the *in plus ultra* of infidelity. For after giving his opinion that the five books of Moſes are a mere *Arabian tale*, by which he muſt mean a fictitious ſtory, that the whole of the evangelical hiſtory is another fiction, that no ſuch perſons as Jacob and his twelve ſons, or Chriſt and his twelve apoſtles, ever exiſted, but were intended to denote the ſun, and the twelve ſigns of the Zodiac, nothing more contrary to the opinion of all mankind hitherto can be aſſerted.

Yet

Yet with this extreme of dogmatiſm Mr. Dupuis pretends to advance no opinion of his own. "I analize," he ſays, (*Preface*, p. 7,) "the opinions of others, but am careful not to give any of my own. I am only the hiſtorian of the opinions of other perſons." But where can we find the ſtrange opinions that I have recited? That there never was ſuch a perſon as Jeſus Chriſt has, indeed, been advanced by Mr. Volney; but he does not quote Mr. Volney for it; and it is commonly ſaid that Mr. Volney had this opinion from Mr. Dupuis, and not Mr. Dupuis from him. Does Mr. Dupuis give no opinion of his own when he ſays, ib. p. 8, "I ſhall not ſpeak of *revealed religion*, becauſe there neither is, nor can be, any ſuch thing?" Others, no doubt, have ſaid the ſame; but does Mr. Dupuis give no opinion of his own, when he avowedly adopts that of other perſons.

Mr. Dupuis is as little ſatisfied with the enemies, as with the friends, of revealed religion; thinking that they have not gone on ſufficiently good ground in their attacks upon it. "The philoſophers of our days," he ſays, vol. 3, p. 7, "are leſs credulous than the common people, but they are not better informed;" meaning that they had not a ſufficient ſtock of learning, and of acquaintance with antiquity, to refute it on ſolid principles. He has, therefore, taken quite new ground, and, no doubt,

doubt, thinks that he has by this means done what they were not able to do. And a work that bears more marks of deep erudition, more ingenuity, or more labour, tho' accompanied with little judgment, has hardly ever appeared. But I am inclined to think with Feſtus concerning Paul, Acts xxvi. 24, that *much learning has made him mad*, and deprived him of the uſe of his reaſoning powers. This muſt either be his caſe, or that of all the world beſides, and whether he be right or wrong, he will be outvoted.* We muſt either adopt this hypotheſis, or ſay that his work is a mere *jeu d' eſprit*, that he was not in earneſt in writing it, but wiſhed to make an experiment, how far confident aſſertion, and an appearance of deep learning, accompanied with ingenuity, could go in impoſing on the world. But this work is too large, and too dull, to be a *jeu d' eſprit*. The other hypotheſis, therefore, which is the only alternative in the caſe, is the more probable of the two. For if he be in earneſt, his mind muſt have ſuffered a conſiderable degree of derangement.

* When Lee the tragedian was in a mad houſe, and was aſked by a ſtranger how he came there, he ſaid he was outvoted. Being deſired to explain himſelf, he replied, "I ſaid the world was mad, and the world ſaid I was mad, and they outvoted me."

SECTION I.

SECTION I.

Of the Argument concerning the Being of a God.

THAT Mr. Dupuis is an unbeliever in the being of a God, is equally evident with his being an unbeliever in revelation, tho' he aſſerts the contrary. "Does there exiſt," he ſays (*Preface*, p. 7) "a God, a ſupreme cauſe, living, intelligent, omnipotent, eternal and incomprehenſible by man. This I do not examine, becauſe it appears to me to be clear, and becauſe it does not enter into the plan of my work." But he ſays, ib. p. 10, "There is nothing but *the univerſe itſelf* that can correſpond to the immenſe idea which the name of *God* preſents to us."

To ſhew the abſurdity of the common opinion concerning the being of "a God, eternal, and inviſible, the cauſe of all things." Mr. Dupuis ſays vol. 1, p. 2. "It was natural for man, in tracing the *cauſes* of things, to ſtop where *effects* ſeem to ceaſe, and where the being takes a character different from thoſe that are ſubordinate to it; and this is *nature*. It was natural to go to the *tree*, in inquiring into the cauſe of the *fruit*, and to the *earth* as the cauſe of the *tree*, both of them being produced

ced and re-produced, and evidently *effects*. But the ſeries of production and re-production ſeems to ſtop at the *earth*, which has no character like that which is produced and tranſitory. There alſo terminate the reſearches of men with reſpect to the progreſſion of cauſes. For we muſt ſtop ſomewhere. An infinite progreſſion of cauſes is an abſurdity, and ſince we muſt ſtop ſomewhere, why go beyond the boundary where we ſee it to terminate."

Of all the methods of ſtating the argument againſt the being of a God, this is, ſurely, the moſt palpably defective. If any thing in argumentation be more evident than another, it is that the cauſe muſt be equal to the effect. *Muſt not he that formed the eye ſee, Ps.* xciv. 9, *and he that gave underſtanding to man himſelf underſtand.* An effect in which there are evident marks of *deſign*, muſt have a deſigning, or intelligent, cauſe; and are there not marks of deſign in the tree, as well as in its fruit? The ſtructure of the moſt inſignificant plant exceeds the comprehenſion of any man; and yet we are to look no farther for the cauſe of this exquiſite production than the *earth*, in which it grows, and which diſcovers no mark of intelligence at all, nay is more remote from it than the plant itſelf. If we take in the whole of the earth, with all its lands, ſeas, rivers, and mountains, we perceive no

more appearance of an intelligent principle refiding in it than in a fingle ftone; and if we, farther, take in the whole folar fyftem, the fun, moon, and ftars, we make no nearer approach to the idea of intelligence. Thefe are even more evidently *effects*, and their arrangement, and the laws to which they are fubject, evidently fuppofe a fuperior and defigning caufe. And if this caufe be not vifible, it muft be fomething that is invifible to us. It is not more evident that the fruit implies a tree, which Mr. Dupuis allows, than that the whole fyftem implies this caufe. And fince nothing that is *finite* is equal to the effect, it muft be a Being that is *infinite*, and likewife eternal. For every perfon muft allow, that if ever there had been a time in which nothing exifted, nothing could ever have exifted. Difficult, therefore, as it is, to conceive the exiftence of fuch a being, we are left in an infinitely greater difficulty without the fuppofition.

It would follow from Mr. Dupuis's mode of reafoning, that provided any perfon had no opportunity of looking into a watch, or of feeing the perfon who wound it up, it would be reafonable for him to conclude that it was a felf-exiftent and a felf-moving machine. For what is the whole vifible fyftem of the univerfe but a machine, the ftructure, and the maker, of which we do not fee? Does a

telefcope

teleſcope require a maker, and the *eye* require none? Or could the earth, together with the ſun, moon and ſtars make either an eye, or a teleſcope.

Provided, however, that what is viſible in the univerſe in general, or the earth only, nay a ſingle ſtone in it, *can* be conceived to be poſſeſſed of intelligence, and the other attributes of divinity, the effect upon the mind would be the ſame as if they were aſcribed to any thing that is inviſible; becauſe they are the *attributes* of divinity by which the mind is impreſſed, and not any *ſubſtance* in which they are ſuppoſed to inhere. If I really believe that any being whatever was the author of my exiſtence, that he ſupports me in life, gives conſtant attention to me, preſcribes to me a rule of conduct, and will reward or puniſh me for my obſervance or neglect of it, this faith will have the ſame practical effect, whether it be any thing viſible or inviſible that is poſſeſſed of theſe powers. But it appears to me that there is an inſuperable difficulty in conceiving that theſe powers *can* be poſſeſſed by any thing that is the object of our ſenſes; and therefore to pretend, with Mr. Dupuis, that there is no other being to whom we have to look than the earth is in effect to adopt the principles of abſolute atheiſm.

The belief of a God, as the maker and governor of the world greatly facilitates the belief of revelation.

For

For if the laws of nature be conceived to be nothing but the appointment of God, or, in fact, the mode in which he himſelf conſtantly operates, from a general preference of that particular mode of action, as beſt calculated to anſwer the purpoſes that he has in view, it is not difficult to conceive that his choice of a mode of action may change with circumſtances, and that, tho' in general he chuſes to act in an uniform manner, he may ſee ſufficient reaſon occaſionally to depart from it; becauſe this is what we frequently obſerve in thoſe men whoſe general conduct is the moſt uniform; and it is natural to judge concerning one intelligent agent by another, tho' the difference in rank be ever ſo great.

Mr. Dupuis evidently conſiders all accounts of ſupernatural interpoſition as abſolutely incredible. But the readineſs with which ſuch interpoſitions have been believed by all mankind, in all ages, amounts almoſt to a proof that there have been ſuch interpoſitions. A philoſopher ſhould inquire whence this *credulity*, or pronenеſs to believe in this caſe, could have ariſen. Like every other effect, it muſt have been generated by ſome adequate *cauſe*, as alſo is the prevailing incredulity in modern times. As this ariſes, in a certain ſtate of mind, from men's having no *experience* of any ſuch thing, and, from their want of faith in the teſtimony

mony of others, the reverſe of this muſt have ariſen from ſuch experience either in themſelves, or in thoſe perſons whoſe veracity they ſaw no reaſonable cauſe to doubt.

It is uſual, tho' it is very unphiloſophical, to ſay that *the vulgar* may eaſily be made to believe any thing. But it ſhould be conſidered *what things* they are eaſily made to believe. They are only things analogous to their preſent belief. In other reſpects, the vulgar are the leaſt credulous, and the moſt attached to the principles they hold. For this reaſon all ancient opinions and practices remain the longeſt with the common people in all countries, and innovations always begin with perſons of a philoſophical or ſpeculative turn, the free and bold thinkers of the age; and theſe are never numerous. They are thoſe who readily ſee remote analogies of things, by means of which new and unexpected truths are diſcovered. Such perſons are often too apt to pride themſelves in departing from the ſentiments and practices of the vulgar, whom they ſometimes treat with undeſerved contempt.

We muſt not forget that the minds of all men, the vulgar or the ſpeculative, are mechanical things; and that neither particular opinions, nor a diſpoſition to form or retain them, are produced without a cauſe, which it is the buſineſs of philoſophy to inveſtigate; and nothing is more unphiloſophical than

than indiſcriminate exclamations againſt whole bodies of men, the *vulgar*, *barbarians*, *Negroes*, *Jews*, *&c. &c.* as univerſally ſtupid, and men whoſe opinions it is not worth our while to inquire about, or to account for.

SECTION II.

Of the Age of the World.

NOTWITHSTANDING Mr. Dupuis's declaration, that he had no opinion of his own to advance, no man living has advanced more extraordinary ones, and ſuch as, I believe, are peculiar to himſelf. One of them is concerning the great antiquity of aſtronomical obſervations, and conſequently of civilization, and the origin of mankind. "The epocha of the invention of the Zodiac," he ſays, vol. 3, p. 365, "goes farther back than the time fixed by our chronologers for the creation of the world, which I am far from believing. For it appears to me to have been eternal." According to Mr. Dupuis, vol. 3, p. 367, "the origin of aſtronomy was fourteen or fifteen thouſand years before the chriſtian æra. Of this," he ſays, p. 365, "the argument from the Zodiac is a kind of demonſtration,

monſtration, unleſs we ſuppoſe that the ſigns had their names given them at random, without any deſign."

His object in this argument was, no doubt, to invalidate the hiſtory of Moſes, according to which the origin of civilization, and of mankind, could not have been much more than four or five thouſand years before our æra, which is more than ten thouſand years ſhort of the date that Mr. Dupuis aſſigns to it. But whatever miſtake Moſes may have fallen into with reſpect to this ſubject, or any events a thouſand years before his own time, he may have been a competent witneſs of what paſſed under his own eye; ſo that it was hardly worth Mr. Dupuis's while to take ſo much pains with the ſubject. Since, however, his argument is curious, I ſhall give a little attention to it.

It is founded on the idea which has been pretty generally entertained, tho' without any direct proof, that the names of the twelve ſigns of the Zodiac relate to the ſeaſons of the year, and the labours of agriculture. But it was farther neceſſary to Mr. Dupuis's purpoſe, that the obſervations ſhould have been made, and the names given, *in Egypt*. He therefore ſays, vol. 3, p. 324, that "the general ſuppoſition concerning the origin of theſe names could not be demonſtrated for want of going back, by means of the preceſſion of the equinoxes, to an epocha

epocha ſufficiently diſtant." But going back to the time when the equinox was in *Libra*, ſix ſigns diſtant from Aries, which is commonly ſuppoſed to be the earlieſt time that is known to hiſtory or even to fable, "this new poſition of the ſphere," he ſays, vol. 3, p. 329, "puts every thing into its place and becomes a ſtrict calendar of the climate of Egypt, excluſive of every other country" and "to Egypt," he ſays, p. 325, "we muſt look for the origin of the conſtellations."

Tho' the opinion of the names of the ſigns having a relation to the ſeaſons of the year be merely conjectural, for we have no hiſtorical account of it, it is not deſtitute of probability. *Libra*, or a pair of ſcales, may very well denote the equal balance of day and night, ſuppoſing neither of the ſcales to preponderate. Alſo ſince *capricorn*, or the *wildgoat*, naturally gets into the moſt elevated ſituations, browzing on what he can find on the higheſt mountains, it was thought to ſuit the place in the heavens from which the ſun begins to aſcend from the ſouthern to the northern tropic. And the *crab* being an animal that goes backwards, it was thought to ſuit that tropic from which the ſun begins to deſcend, and return to his former place. And the ſheep being turned into the freſh paſtures in the ſpring, was thought to be well expreſſed by the ſign *Aries*, which the ſun enters at that time of the year.

year. Thus the ſtate of the heavens was thought to give a propriety to the names that have been fixed to the ſigns belonging to the *equinoxes*, and the two *ſolſtices;* and as the conſtellation *Virgo* has an ear of corn in her hand, it was thought to ſuit the autumn, which is generally the time of harveſt, when the ſun enters that ſign.

But this by no means ſatisfies Mr. Dupuis, becauſe it does not ſuit the climate of Egypt. "The goat," he ſays, (vol. 3, p. 326, 330) "always aſcends to the higheſt place, and therefore more naturally denotes the ſummer than the winter ſolſtice. The labour of the plow in Egypt is in November, and their harveſt is in March; and it is only towards the end of Auguſt that the ſun enters Virgo," vol. 3, p. 328. He farther, with much ingenuity, obſerves, that "Aquarius naturally denotes the inundation of Egypt, by the overflowing of the Nile, which is after the ſummer ſolſtice," vol. 3, p. 330. "Alſo, anciently the ſign of Capricorn had a fiſh annexed to it, to ſhew that after the ſummer ſolſtice the Nile begins to overflow, p. 331. After the inundation, the ground being too ſoft for the plow, the ſheep are turned into the freſh paſtures, denoted by the ſign of *the ram*, which the ſun at that time enters, p. 334. The plowing commences after this, when the ſun enters *Taurus*, the bull being uſed for that purpoſe. The

rapid production of vegetables immediately afterwards," he ſays "was denoted by *the Twins*, or according to the old ſpheres, two young goats, ib. The crab naturally marked the retroceſſion of the ſun after the winter ſolſtice, ib. and a month after this ſolſtice the ſun's acquiring great power was ſignified by the Lion, vol. 3, p. 336. And the harveſt beginning in March was then denoted by *the virgin*, with her ear of corn," p. 337.

There is certainly much ingenuity in theſe obſervations, but they amount to nothing more than a *probability* in favour of Mr. Dupuis's argument, and his ſuperſtructure is too great to reſt with ſafety on ſo ſlight a foundation. And, numerous as his circumſtances of probability are, they are much more than balanced by another circumſtance of extreme improbability, and one to which it does not appear that Mr. Dupuis has given the leaſt attention, which is, that mankind ſhould have advanced what he conſiders as a great ſtep in ſcience, viz. the obſervation of the ſun's courſe in the heavens, the diviſion of the Zodiac into twelve ſigns, and the giving names to them, and the other conſtellations, on ſcientific principles, and yet have made no farther advances in more than ten thouſand years after this.

The firſt ſteps in ſcience are generally the moſt difficult, and one great diſcovery naturally prepares the

the way for others; whereas, according to Mr. Dupuis, after arranging the Zodiac, neither philoſophers, nor indeed mankind, at large, left the leaſt trace of their exiſtence in the immenſe tract of time abovementioned, either in ſacred or profane hiſtory. For, independently of the writings of Moſes, all the hiſtories that have come down to us, or of which we have any account, ſhew that mankind, at leaſt that civilization, (and Mr. Dupuis's hypotheſis ſuppoſes a very advanced ſtate of it) cannot be older than he repreſents it to have been.

The Chaldeans, according to all accounts, vied with the Egyptians with reſpect to the antiquity of their aſtronomical obſervations, and Mr. Dupuis himſelf ſays, vol. 3, p. 341, that "their obſervations reached no farther than two thouſand years before the chriſtian æra." At the earlieſt period of true or probable hiſtory, the world was very thinly inhabited, except ſome parts of Aſia and Egypt. All beyond was rude and barbarous, men living in ſtate but little above that of brutes. This was clearly the caſe with Greece, which is not very diſtant from Aſia, and where the climate is remarkably fine, and every thing favourable to improvements. In a few centuries, however, the Greeks advanced from this rude ſtate to the greateſt civilization. This is natural, and ſufficiently agreeable to more recent facts, ſuch as are furniſhed by the hiſtories of Mexico

ico and Peru. But that no advances whatever, of which any trace can be diſcovered, ſhould be made not only in the arts of life, but even in the multiplication of the ſpecies, for the ſpace of ten thouſand years, is altogether incredible, whatever the Zodiac may ſay to the contrary. Compared to this, the legend of the *ſeven ſleepers* was a poor fiction. They were but ſeven perſons, and a dog, and only ſlept about three hundred years; but here all mankind, men, women and children, and all the dogs and cattle too, muſt have ſlept without interruption more than ten thouſand years.

According to Mr. Dupuis, the oldeſt ſyſtem of religious worſhip was adopted when the equinox was in *Taurus*, whence aroſe the worſhip of the ſun, under the form of *a bull*, or *calf*; and when, in the courſe of the preceſſion of the equinoxes, it was in *Aries*, the ſymbol of the ram, or the lamb, was introduced. But had mankind no worſhip at all in the long interval of many thouſand years that elapſed from the time that the equinox was in Libra, to its arrival in Taurus? Why do we not find ſome trace of *the ſcales*, as an emblem of the deity? All the ſigns, ſurely, from Libra to Taurus, muſt have had their turns in this ſymbolical worſhip of the ſun; ſince the ſame cauſes muſt, we ſhould imagine, have produced the ſame effects.

There is another objection to Mr. Dupuis's hypotheſis

potheſis mentioned by himſelf, vol. 3, p. 340, which is, that the ſigns of the Zodiac may denote the places oppoſite to thoſe which the ſun occupied at the time, as being moſt open to obſervation, thoſe conſtellations riſing at ſun ſet. To this, however, he gives no anſwer. He only ſays, "that admitting this, the origin of the Zodiac will ſtill be in Egypt." But it entirely overturns his opinion of the very great age of the world.

On the whole, it ſeems natural to ſuppoſe that ſince, according to Mr. Dupuis, the correſpondence of the ſigns of the Zodiac with the ſeaſons of the year, and the ſtate of agriculture, as obſerved by thoſe who firſt noticed it, is not ſufficiently exact, there is but little foundation for the hypotheſis; that the names were given to the ſigns on ſome other idea, which we cannot now trace; and that their imperfect correſpondence to the ſeaſons and was only accidental. Beſides, it will by many be thought that the origin of the Zodiac was in India, and not in Egypt. On ſo very precarious a foundation does this great argument for the extraordinary antiquity of the world reſt. Mr. Dupuis himſelf wavered in his opinion concerning its validity. For tho' he had called it *a kind of demonſtration*, he ſays, vol. 3, p. 347, "I do not lay much ſtreſs on my ſpeculations concerning the Zodiac. They are only conjectures; but thoſe on mythology

mythology have truth for their baſis." Theſe, therefore, I ſhall now proceed to examine.

Mr. Volney, however, has more confidence in this argument than Mr. Dupuis the author of it. For he ſays, *(Ruins*, p. 221.) "The preſent ſyſtem may be referred with certainty, on the authority of the monuments of aſtronomy itſelf, to near ſeventeen thouſand years." So much ſtrength does good will in any cauſe lend to a weak argument.

SECTION III.

Of the Hiſtory, and the Inſtitutions of Moſes.

THAT part of the ſcripture hiſtory which all unbelievers think they can aſſail with the moſt advantage, and in declaiming againſt which they indulge themſelves with the leaſt reſerve, is that which is given by Moſes. But their opinions on the ſubject of this hiſtory are very various, and diſcordant.

Mr. Gibbon calls it a *tradition*, Mr. Langles ſays the five books of Moſes are copied, at ſecond hand, from the five Bedas of the Hindoos. Mr. Dupuis ſays, vol. 1, p. 3, they are for the moſt part a collection of *tales* like thoſe of the Arabs. "The

"The hiſtory of the three companions, of Daniel," he ſays, p. 280, "is an Aſſyrian tale." He alſo ſays (*Explication of the Plates*, p. 12) that the coſmogony of the Hebrews was derived from that of the ancient Perſians. "From the Chaldeans," he ſays, vol. 3, p. 202, "we have the fable of the deluge of Xithuthrus, of which that of Noah of the Hebrews, and that of Deucalion of the Greeks, are copies." The author of the Geneſis of the Perſians, he ſays, vol. 3, p. 12, places his paradiſe in Iran, which the Hebrews have corrupted into Eden. He ſeems alſo to have thought that the Moſaic Hiſtory was borrowed in part from Sanchoniathon. For he ſays, p. 6, that "he was the oldeſt writer in Phenicia," in which Paleſtine is generally included. And he frequently calls the Moſaic hiſtory *a legend*.

But what is peculiar to Mr. Dupuis, is that the principal part of this hiſtory is a *concealed allegory*, being a deſcription of appearances in the heavens, reſembling the mythology and theology of the Egyptians. "From the twelve great gods of Egypt," he ſays, vol. 1, p. 66, "the Jews have taken the idea of their twelve patriarchs, the children of the ſame father, and chriſtians that of their twelve apoſtles, the companions of God, the father of light, whoſe death and reſurrection they celebrate like that of Adonis in Phenicia, and that of Oſiris in Egypt.

gypt. The breaſt plate of the High Prieſt formed of twelve precious ſtones, arranged three and three, and grouped like the ſeaſons; their twelve loaves of ſhew bread, arranged ſix and ſix, as the ſigns of each hemiſphere, have no other object than the heavens, and the Zodiac," p. 57. He does not ſay to which of the twelve ſigns each of the twelve ſons of Jacob correſponds, but he ſays, vol. 2, p. 117, Dan, the ſign of the ſcorpion, belongs to the eighth month from Niſan, on which Jeroboam ordered the worſhip of the calves at Dan;" and he ſeems to refer Judah to the conſtellation of the Lion. The twelve oxen which ſupported the brazen ſea in the temple of Soloman, were conſecrated, he ſays, p. 61. to the great goddeſs of the Syrians, Aſtarte. But where is Mr. Dupuis's authority for this conſecration? He might with as much truth have ſaid that the temple was conſecrated to Baal, and that his image was erected in it.

" In imitation of the Egyptians," Mr. Dupuis ſays (*Treatiſe on myſteries*, p. 7) " Moſes conſecrated the tribe of Levi to the ſacred office. He fixed the month of Niſan, which anſwers to the equinoctial ſign of the ſpring for the commencement of the Jewiſh year, in memory of the renewal of nature, after being laid waſte by a pretended deluge, which was only a fiction of coſmogony, p. 157. To mention no more of theſe reſemblances, as copies of hea-

then

then worſhip, he ſays, p. 90, " Samſon, or god the ſun, which the honey of Mythra brought to his memory, was the Philiſtine Hercules." This, however, is later than the hiſtory of Moſes.

Such are the ſtrange opinions that have been advanced by unbelievers with reſpect to the hiſtory and inſtitutions of Moſes, on which I would remark in the firſt place, that they are very inconſiſtent with each other, and by no means correſpond to the facts they propoſe to explain. A *tradition* is a ſtory tranſmitted from one generation to another before it was reduced to writing. For *hiſtories* written by cotemporaries are never called *traditions*. However, traditions in general are believed to be true both by the relater, and thoſe to whom the narrative is propoſed. But tho' the book of Geneſis may be ſaid to be a traditional account, the hiſtory of the deliverance of the Iſraelites from their bondage in Egypt, and of their travels in the wilderneſs, is no tradition. It was always believed by the nation of Iſraelites that it was written by Moſes at the time; and the numerous particulars of perſons, times, and places, are clearer vouchers of its having been ſo written, than any other hiſtory that has reached us. Such tables of genealogy as we find in Geneſis, ch. v, x, xi, xxxvi, xlvi, and in Exodus, ch. vi, ſuch accounts of the numbering of the people in each tribe as we have in Num.

ch. i, ii, xxvi, and ſo particular an account of the marches and ſtations in their travels as we have Num. xxxiii, are never found in Romances. There is nothing reſembling theſe things in the Arabian Tales. On the contrary, they are ſuch things as might be expected in hiſtories compoſed with the greateſt regard to truth and exactneſs. In this reſpect the narrative of Moſes exceeds Xenophon's of the retreat of the ten thouſand, or any part of the hiſtory of Thucydides.

A *legend* is a ſtory generally traditional, perhaps not believed by the author, but always calculated to gain the aſſent of thoſe for whoſe uſe it is written. But this was by no means the caſe with the writings, or the inſtitutions, of Moſes. He relates the hiſtory of his own times; and the ſole object of his writings was to enforce the obſervance of inſtitutions to which his nation was extremely averſe, and even continued to be ſo for ſeveral centuries afterwards. They never, however, entertained a doubt with reſpect to the truth of the narrative; and notwithſtanding ſuch a diſperſion and ſufferings as no other people ever experienced, all the Jews are to this very day firm believers in the writings of Moſes. And yet they contain particulars concerning their anceſtors which could not but be very offenſive to them.

Oriental tales are works of mere imagination, not believed

believed to be true either by the narrator, or thoſe who are the greateſt admirers of them; which is far from being the caſe with reſpect to the writings of Moſes. Nations do not take their codes of law, and eſpecially inſtitutions to which they are averſe, from fictitious tales. The Mahometans do not do ſo, tho' their religion is ſuch as they ſoon had a great attachment to; and yet with much more probability might the Koran be ſaid to be an Arabian tale, or a legend, than the Pentateuch; and that the hiſtories alluded to in it, as the battle of Bedr, &c. were the invention of the writer. The Pentateuch contains the civil law of the Hebrew nation, as the Koran does that of the Mahometans, and their authority is never queſtioned.

That the books of Moſes are copied from any writings of an earlier age is a mere arbitrary aſſertion, and altogether improbable. Where are thoſe earlier writings to be found? Let them be produced, and compared. The *Bedas* we may hope to ſee ſoon. At preſent we are pretty well informed concerning their general contents, and the religion they enforce; and no two ſyſtems can be more unlike than thoſe of the Hebrews and the Hindoos. As to Sanchoniathon, the moſt learned critics are of opinion that there never was ſuch a perſon, and that the book aſcribed to him was the invention of Porphyry, to oppoſe to the Moſaic account of the creation,

ation, and his early hiſtory of mankind. His, however, is only the ſame account diſguiſed, ſo that if it be no forgery, it is in a great meaſure a confirmation of the hiſtory of Moſes. All that we know concerning this Sanchoniathon is thro' a quotation of a work of Porphyry in Euſebius. We know nothing of any records of the Chaldeans, as thoſe concerning the deluge, alluded to by Mr. Dupuis, but in ſome fragments of the writings of Beroſus, who was cotemporary with Alexander the Great; or of thoſe of the Egyptians, but from the writings of Manetho, who lived in the time of Ptolemy Philadelphus. Whereas the writings of Moſes are extant, and open to the moſt critical examination. What do we know even of the titles, or ſubjects, of any books written by Egyptians, Chaldeans or Phenicians. The probability is, that there never were any ſuch approaching to the time of Moſes.

But of all the opinions abovementioned, the moſt ingenious, but the moſt abſurd, is that of Mr. Dupuis, viz. that the writings of Moſes are an *aſtrological allegory*, and that the twelve ſons of Jacob denote the twelve ſigns of the Zodiac. I only wonder that he ſhould allow ſuch profound knowledge, and ſuch ingenuity, to a people of whom he, with all other unbelievers, always ſpeaks with the greateſt contempt, as a *horde* (to uſe their favourite expreſſion) of barbarous and ignorant ſlaves. And this

this profound knowledge was not confined to Moſes, who was educated at the court of Pharaoh. For according to Mr. Dupuis, it appears in every part of their ſubſequent hiſtory. Samſon, he ſays, was no real perſon, any more than the ſons of Jacob, but the Phenician Hercules, who was the ſun. Jeſus, too, was the ſame deity, and the twelve apoſtles the ſame ſigns of the Zodiac with the twelve patriarchs. The Apocalypſe muſt, according to Mr. Dupuis, be a work of by far the moſt profound erudition in all antiquity. And yet all thoſe writings were the works of Jews.

It is, however, not a little extraordinary, that theſe allegorical writings ſhould never have been underſtood in their true ſenſe by the people among whom they were publiſhed, and by whom they were ever held in as high eſteem as were any other books by any other nation. Were the authors of theſe writings the only men of learning in the nation, and were all the reſt ſo diſpoſed to admire what they did not underſtand?

It is alſo extraordinary that, tho', according to Mr. Dupuis, the religion of the Hebrews was originally the ſame with that of all the neighbouring nations, they ſhould yet be ſo radically different. All other ancient nations, whether they acknowledged one ſupreme deity or not, worſhipped a multiplicity of gods; whereas the Hebrews ſtrictly confined

confined their worſhip to one. All other nations had human ſacrifices, which the Hebrews held in the greateſt abhorrence. All others had recourſe to various modes of divination, and the arts of Magic, and Necromancy; whereas in the writings of Moſes every thing of this kind, the offſpring of the moſt miſerable ſuperſtition, is treated with the greateſt contempt. Could principles fundamentally the ſame lead to ſentiments and practices ſo very different, nay the very reverſe of one another? Can the ſame tree produce the ſweet orange and the ſour crab?

There is no circumſtance of which Mr. Dupuis avails himſelf ſo much, or repeats ſo often, both with reſpect to the Jewiſh and the Chriſtian religions, as the hiſtory of *the fall of man* in the beginning of the book of Geneſis. I believe with him, and have maintained in my writings, that this hiſtory is either an allegory, or founded on uncertain tradition, that it is an hypotheſis to account for the origin of evil, adopted by Moſes, which by no means accounts for the facts. But how does this affect Moſes's hiſtory of his own times, a hiſtory that appears from evidence internal and external, to have been written while the events were recent, and to which the whole nation bore teſtimony; and more unprejudiced witneſſes there could not have been in any caſe, from the reluctance with

with which they received, and retained, the inſtitutions which that hiſtory was calculated to enforce.

Let Mr. Dupuis conſider how his argument will apply to any ſimilar caſe. Suppoſing, as he does, that the hiſtory of the Argonautic expedition is a fable or allegory, and that there never were ſuch perſons as Jaſon, Hercules, or Chiron; would it follow that the hiſtory of Greece in the later periods was equally fabulous, and that there never was a Piſiſtratus, a Solon, or a Miltiades? Suppoſing that not only the hiſtory of Romulus and Remus being ſuckled by a wolf was a fiction, but that there never were any men who bore thoſe names, or did what is aſcribed to them, would it follow that there were no kings in Rome prior to the Conſuls, or that there never were ſuch men as Fabricius, Cincinnatus, or Scipio Africanus, who lived before the time of the hiſtorians who have recorded their actions?

Admitting, then, the hiſtory of Adam, and of the ante-deluvians, to be ever ſo fabulous, it will not follow that the hiſtory of Noah is fabulous too; and much leſs that of Abraham, Iſaac and Jacob, Moſes's, our anceſtors, and at no great diſtance from his own time, and which was of ſuch a nature as not to be eaſily forgotten.

Mr. Dupuis did not, ſurely, conſider how near Moſes

Moſes was to one of thoſe perſons whom he ſuppoſes to denote the ſigns of the Zodiac. For *Levi*, one of them, was only his great grandfather. His grandfather Kohath accompanied his father Levi when Jacob went to Egypt. Now, for a man to pretend that his own great grandfather, was not a man, but a conſtellation of ſtars, would be deemed little leſs than inſanity. After ſo ſhort an interval, Moſes muſt certainly have known whether Levi, his great grandfather, was a man like himſelf, or not. And ſince he relates the hiſtory of his birth, as well as that of all the twelve brothers, and mentions the reaſons of the names which their ſeveral mothers gave them, in a manner perfectly natural, and agreeing with the manners of that age, there cannot be a reaſonable doubt of its being a real hiſtory; that Abraham, Iſaac, and Jacob, were men, and not ſtars, as well as their deſcendants Levi, Kohath, Amram, and Moſes, who deſcended in a right line from them.

It is ſomething ſingular too, that, in this ſame allegorical hiſtory, we ſhould be made to paſs from men to ſtars, and from ſtars to men again. For tho' according to Mr. Dupuis, the twelve patriarchs were the twelve ſigns of the Zodiac, he finds no place in the heavens for their immediate anceſtors, Abraham, Iſaac, and Jacob; and tho' Moſes and Aaron were real men, Samſon, who came long after them

them, was the Phenician Hercules, or the ſun. And tho' he does not pretend that David, Solomon, or the other kings of Judah or Iſrael, were not real human beings, he makes the hiſtory of the companions of Daniel to be an Aſſyrian tale. If Shadrack, Meſhech, and Abednego, were fabulous perſonages, Daniel himſelf could not well have been any other; eſpecially as, proceeding farther, we have more fabulous and allegorical circumſtances; Jeſus being the ſun, the ſame with Oſiris, Adonis, and Samſon, and the twelve apoſtles the twelve ſigns of the Zodiac, the ſame with the twelve patriarchs. Now, tho' the tranſition from fable to hiſtory be natural, to go back from hiſtory to fable, eſpecially in a more enlightened age, abounding with writers, is certainly very unnatural.

Mr. Dupuis ſuppoſes the inſtitutions of Moſes to have been his own deviſe, and the Pentateuch to have been written by himſelf. At leaſt I do not recollect that he ſays any thing to the contrary. Now theſe books contain both a code of civil law, and a hiſtory of the public tranſactions of his own times; as of the plagues inflicted on the Egyptians, the inſtitution of the paſſover in commemoration of their own deliverance from a ſtate of cruel bondage, their paſſage thro' the red ſea, their hearing the delivery of the ten commandments from mount Sinai, &c. &c. of which, if they really happened,

all the people muſt have been witneſſes. Now, can it be ſuppoſed that any people would have received a body of laws, and a religion to which they were exceedingly averſe, when they knew there was no truth in the account of the tranſactions, ſaid to be of their own times, calculated to enforce the obſervance of them.

At whatever period of time it be ſuppoſed that the books of Moſes, containing the religious inſtitutions and the civil laws of the Hebrews, were forged, a peculiar difficulty will attend it. If it was near the time of Moſes, it would be in the perfect recollection of living witneſſes that they were not written by him, or by his direction, and that the events related in them never happened. And if it was at any diſtant time, the people muſt have had ſome other laws, and a different religion, which they would not have been diſpoſed to change for inſtitutions they had never heard of before, and ſuch as they diſliked. Nor could it have been poſſible to perſuade any nation that a hiſtory of themſelves (with which, if it was a forgery, they muſt have been unacquainted) framed to impoſe upon them a new religion, and new laws was the work of any reſpected anceſtor or citizen. For if the writings were genuine, they could not but have heard of them before.

A reſpect for a religion which a nation had only neglected

neglected thro' diſlike, and a prepoſſeſſion in favour of another, might be revived by a ſeries of new events, natural or ſupernatural; or new laws might be adopted *as new ones*, if they ſaw ſufficient reaſon for adopting them; but the adoption of a totally new religion, and new laws, *as ancient ones*, practiced by their anceſtors, could never have taken place with any people.

After a time of great degeneracy, as that of Manaſſeh, perſons about the court might be unacquainted with the writings of Moſes; and the peruſal of the threatnings againſt their apoſtacy contained in them might give great alarm; but this circumſtance could not have produced the effect aſcribed to it, or would have been very tranſient, if no ſuch books had been heard of before; or if when they were produced, and examined, it could have been made to appear that the contents were different from what they had received before. There would, no doubt, have been perſons enow able and willing to undeceive a court ſufficiently willing to be undeceived in ſuch a caſe as this. As to the mere ignorance of the contents of the books of Moſes, how many ſincere Chriſtians are there, in Catholic and even Proteſtant countries, who have never read their bibles thro'. It was for the greateſt part of his life, by his own confeſſion, the caſe of Dr. S. Johnſon, tho' he was even a bigot in religion. Beſides,

Beſides, was not the temple of Solomon then ſtanding, tho' it had been applied to other purpoſes, and was not the ſtructure of it, and the apparatus of inſtruments, &c. belonging to it, a ſtanding proof of the antiquity of the religion that had been exerciſed in it? Were not the orders of prieſts and Levites then ſubſiſting? If they had not been heard of before, would they have been adopted at that time, as ancient inſtitutions?

Some will pretend that the books of Moſes might have been forged immediately after the Babyloniſh captivity. But this was a period of hiſtory peculiarly unfavourable for ſuch a purpoſe. The people had then reſided a long time in a diſtant country, and had married into foreign families, forbidden by the laws of Moſes. That they were in a great meaſure become weaned from their own country, appeared by the ſmall number of thoſe who returned to it, when they were at liberty ſo to do. Could it then have been in the power of Ezra, Nehemiah, or any other perſon (ſuppoſing they could have had any reaſonable motive for making the propoſal) to have compelled them to diſmiſs their wives, and conform to various diſagreeable laws, without being able to produce ſufficient evidence of their being obligatory, as thoſe of their anceſtors?

Did not the decree of Cyrus, of which there is a copy in the book of Ezra, authorize the Jews to return

return, and rebuild their temple, and reſume their former worſhip, which implied the exiſtence of a former temple, and a mode of worſhip peculiar to the nation? And this was many years before the time of Ezra and Nehemiah, who went to Judea only in the reign of Artaxerxes Longimanus. They found the Jews in the exerciſe of their religion, but in ſome diſorder, which, with conſiderable difficulty, they rectified.

It is ſaid by the Jews, and is probable in itſelf, that Ezra collected, and arranged, as many of the books of their ſcriptures as were written before his time, tho' nothing is ſaid of this in the book that bears his name, or that of Nehemiah. But there muſt have been other perſons in the country acquainted with ancient writings as well as he, and who would have prevented any diſagreeable impoſition. Beſides, it is evident from his narrative, which has more internal marks of genuineneſs than moſt other writings, that when he arrived the books of Moſes were well known, and that he only read them to the people at the feaſt of tabernacles, agreeably to the injunction in the law for that purpoſe.

At this time alſo there was a ſchiſm in the Jewiſh church; many of the Jews, and among them the grandſon of the Highprieſt, and many others, from a diſlike of the rigour of Ezra and Nehemiah, joining

joining the Samaritans. This people had ſeperated from the Jews, having taken offence at their not being allowed to join them in rebuilding the temple, and to be admitted to the worſhip of it, on account of their being a mixed people, and not all of Hebrew extraction. And the Jews and Samaritans were ever after at variance, and had the greateſt antipathy to each other.

Notwithſtanding this, the Samaritans had copies of the books of Moſes, which they certainly would not at that time have received from the Jews. But, reſpecting thoſe books as much as the Jews themſelves, they built a temple of their own, and conformed to all the inſtitutions preſcribed in thoſe books. That the Samaritan copy of the books of Moſes was not then compoſed by the Jews, is evident from ſeveral very conſiderable differences between it and that of the Jews, and from its being written in a different character; the Samaritans not adopting the new and more elegant character which the Jews had learned in Chaldea, but retaining the more ancient one, in which it is probable they were originally written. That theſe books, containing new laws, and a new religion, ſhould have been forged at that time, and impoſed upon the Jews in one character, and on their enemies the Samaritans with variations in another, is too improbable to be admitted.

If

If the books of Moſes were no forgery, we may take it for granted that none of the other books of the Old Teſtament, hiſtorical or prophetical, are ſo; becauſe the former being received, no ſufficient motive can be imagined for forging any of the reſt if the attempt could have been ſucceſsful; nor would the ſuppoſition anſwer any important purpoſe to unbelievers at this day.

Mr. Dupuis would have made a much more probable hypotheſis, if he had maintained that the whole of the Jewiſh hiſtory was a fable; that as the twelve patriarchs (one of whom was Moſes's great grandfather) denoted the twelve ſigns of the Zodiac, he alſo was either a ſtar, or a planet; that the hiſtory of the deſcent into Egypt, and that of their eſcape from it, with their journeyings in the wilderneſs, and their ſettlement in Paleſtine, was a continuation of the ſame Arabian tale, a mere ingenious fiction; that there never was ſuch a nation as that of the Iſraelites, with their kings David, Solomon, &c. and that thoſe who now call themſelves *Jews* are only the ſcattered remains of ſome horde of wandering Arabs, who have aſſumed that name, and pretend to an extraordinary deſcent. Alſo, ſince Jeſus was the ſun, and his twelve diſciples the twelve ſigns of the Zodiac, and conſequently the evangelical hiſtory a mere romance, that the *Acts of the Apoſtles*, and the whole of the ſubſequent

ſequent hiſtory of the chriſtian church is a ſequel to it, and that they who call themſelves *Chriſtians*, and according to him are, without knowing it, worſhippers of the ſun, are a ſet of people, a *colluvies* of all nations, who like the gypſies, and free maſons, have formed themſelves into a body, tho' of a very hetirogeneous kind, but are not able to give any rational account of their origin.

Since, however; it is granted that there is ſuch a people as the Jews, and ſince according to Mr. Dupuis they have, by ſome means or other, been completely deceived with reſpect to their hiſtory, and have been led to adopt a ſyſtem of political and religious inſtitutions to which they long had the greateſt averſion, there muſt have been a time when the deception took place; and conſidering that it is a whole nation that has been ſo deceived, it is the moſt extraordinary fact in all hiſtory, and in reality a greater miracle than any that are recited in the books of Moſes.

The contriver of this hiſtory, or the author of theſe Arabian tales, muſt have been the boldeſt impoſtor that the world has ever known; ſince he has very unneceſſarily run the riſk of introducing into his ſtory things at which the ſpirit of any nation would have been ſure to revolt, as the account of the behaviour of Abraham and Iſaac with reſpect to their wives, the conduct of Jacob in taking

ing an ungenerous advantage of his brother's diſtreſs, the ſhocking ſtory of two of his ſons, Simeon and Levi, with reſpect to the Shechemites, the behaviour of Joſeph's brethren in ſelling him for a ſlave, the ſtory of Judah (the anceſtor of the moſt reſpectable of all the twelve tribes) and his daughter-in-law Thamar, and their miſerable ſervitude in Egypt. No other invented ſtory was ever like this, and yet the ſucceſs of the impoſture has been complete.

If the hiſtories of David and Solomon be parts of this romance, the ſtory of the debauching of the wife of the brave Uriah, and the murder of the huſband by the former, and the idolatry of the latter, to pleaſe his wives when he was old, were ill adapted to anſwer the purpoſe. But according to Mr. Dupuis, and other unbelievers, the Jews were never like any other men; ſo that it is in vain to apply to them the common principles of human nature, as we obſerve them in other people.

As every thing that is opprobrious muſt be ſaid of the Hebrews and Jews, their being *barbarians*, deſtitute of all knowledge of ſcience and the arts, never fails to make a part of the charge againſt them by all unbelievers. Mr. Dupuis intimates that the Jews, tho' worſhippers of the ſun, like the Egyptians, and other ancient nations, had no images, becauſe they were not able to make any. But

this charge, tho' perpetually and confidently urged, is not ſupported by any facts.

The anceſtors of this deſpiſed nation, Abraham, Iſaac, and Jacob, appear to have been in the habits of civilized life, as much as any other people of that time. The behaviour of Abraham in the purchaſe of a burying ground for his wife ſhews much politeneſs, as well as wealth. Iſaac and Jacob were not inferior to the Arab Sheiks. Joſeph, tho' ſold a ſlave, roſe to be prime miniſter in Egypt, at that time in a very flouriſhing ſtate. For with Mr. Dupuis's leave, I muſt here conſider him as a man, and not a conſtellation in the Zodiac, and tho' unjuſtly enſlaved in that country, the chiefs of the Iſraelites at leaſt might ſee, and learn, all that was practiced by their maſters.

The conſtruction of the tabernacle in the wilderneſs, and much more the building of the temple of Solomon, ſhews that this horde of barbarians were not without a knowledge of ſuch arts as were practiced in that age. In what manner ſoever they acquired them, juſtly or unjuſtly, they had much cattle, and great wealth, in gold, ſilver, and precious ſtones, when they left Egypt, * and they were acquainted with the methods of uſing them.

Aaron

* It is evident from this circumſtance that their leaving Egypt was at leiſure, and with the conſent of the Egyptians at the time.

Aaron actually caſt a golden calf, and on the twelve different kinds of precious ſtones were engraved the names of the twelve tribes. Moſes wrote the books of his law, whether in the exact form of the preſent Pentateuch, or not. The tabernacle, beſides being conſtructed of the moſt coſtly materials, and in the moſt exquiſite manner, was furniſhed with veſſels, and other things proper for libations, ſacrifices, and other acts of worſhip. The cherubims that were over the ark were probably emblematical figures, with the heads of ſome or more animals. At leaſt they had wings, which it required ſome ſkill to carve.

The Egyptians erected more ſtupendous works, tho' whether ſo early as this time is very uncertain. According to Herodotus, the building of the firſt pyramid muſt have been long after this; but no remains of any of their works imply more *art* and *ſkill* than appear in the conſtruction of the tabernacle. And tho' they made uſe of hieroglyphics, we have no certain knowledge of any *books* compoſed by them. Herodotus makes no mention of any that they had even in his time, nor do any ſuch appear to have been known to any of the Greeks, who did not want curioſity to make enquiry about them, and who would probably have been glad to tranſlate, or copy from them.

There can be doubt, therefore, but that if the Hebrews

Hebrews had been diſpoſed to make uſe of images in their worſhip, they could have made them, as well as the Egyptians. Jeroboam had calves at Dan and Bethel. And in that early age men did not require images of exquiſite workmanſhip. According to the accounts of all travellers, the images in the Hindoo temples do not diſcover more ingenuity, or knowledge of any of the arts, than the Iſraelites poſſeſſed when they left Egypt. Some of their oldeſt images are little more than large ſtones in a conical form.

SECTION IV.

Of Chriſtianity.

THE principal object of Mr. Dupuis's elaborate work, and no doubt that of all unbelievers in Chriſtian countries, is the overthrow of Chriſtianity; and it is only *this* that they wiſh to wound thro' the ſides of judaiſm; thinking that if one part of the ſyſtem of revelation be overturned, the other part will fall with it. And on this account Mr. Dupuis repreſents the connection of chriſtianity with judaiſm, and the moſt exceptionable parts of the writings of Moſes, as of the ſtrong-

eſt

eſt kind. "The whole of the chriſtian religion," he ſays, vol. 3, p. 5, "is founded upon the allegory of the ſecond chapter of Geneſis. The incarnation of Chriſt was become neceſſary to repair the miſchief that was introduced into the univerſe by the ſerpent, which ſeduced the firſt man and woman. The exiſtence Chriſt, the reſtorer, cannot be admitted as an hiſtorical fact, but on the ſuppoſition that the converſation between the ſerpent and the woman; and the introduction of evil (which was the conſequence of it) was real and hiſtorical. If, p. 37, this pretended adventure be an allegory, the miſſion of Chriſt muſt be ſo too. Theſe two doctrines cannot be ſeparated."

Now I have ſhewn that the proper Moſaic hiſtory, and the Hebrew inſtitutions contained in his writings, have no neceſſary connection with his account of the creation and fall of man. And if the Jewiſh religion have no neceſſary connection with it, much leſs has chriſtianity; and in the New Teſtament there is not the leaſt alluſion to it; which, if it had been a neceſſary part of the ſame ſcheme, could not have been avoided.

Mr. Dupuis repreſents the account of the miraculous conception of Jeſus as a neceſſary part of the chriſtian ſcheme. This hiſtory, however, as given in the introductions to the goſpels of Mathew and Luke, many chriſtians in all ages, and eſpecially

ally the Jewiſh chriſtians, who muſt be allowed to have been the beſt judges in the caſe, never admitted. In my *Hiſtory of early Opinions concerning Chriſt*, I have given my reaſons at large why I think it is not entitled to any credit. But this does not in the leaſt ſhake my faith in the hiſtory of the public life, the death, and reſurrection of Jeſus, written by proper witneſſes.

The hiſtory of the fallen angels is another circumſtance on which Mr. Dupuis lays much ſtreſs. "According to the chriſtians," he ſays, vol. 1, p. 336 "there was from the beginning a diviſion among the angels; ſome remaining faithful to the light, and others taking the part of darkneſs," &c. But this ſuppoſed hiſtory is not found in the ſcriptures. It has only been inferred from a wrong interpretation of one paſſage in the ſecond epiſtle of Peter, and a correſponding one in that of Jude, as has been ſhewn by judicious writers. That there is ſuch a perſon as *the Devil* is no part of my faith, nor that of many other chriſtians; nor am I ſure that it was the belief of any of the chriſtian writers. Neither do I believe the doctrine of demonical poſſeſſions, whether it was believed by the ſacred writers or not; and yet my unbelief in theſe articles does not affect my faith in the great facts of which the evangeliſts were eye and ear witneſſes. They might not be competent judges in the one caſe, tho' perfectly ſo with reſpect to the other. Mr.

Mr. Dupuis alſo loads chriſtianity with many other doctrines which have been long exploded, as is well known, by many chriſtians. He chuſes to take no notice of any chriſtians beſides Roman Catholics, as if he had never heard of Proteſtants, or unitarians. If we had had no other accounts of the chriſtian ſyſtem beſides this work of Mr. Dupuis, it would have been taken for granted that all chriſtians were trinitarians. Jeſus, he conſiders, vol. 1, p. 52, as the proper object of worſhip to all chriſtians; whereas the New Teſtament repreſents him in no other light than that of a great prophet, who taught the true worſhip of God, and announced, as from him, the great doctrine of a reſurrection. And a more pious and humble worſhipper of God, one more devoted to his will, in living and dying, never appeared in the world.

According to Mr. Dupuis, all chriſtians hold the doctrine of the eternity of hell torments. *Treatiſe on the Myſtries*, p. 151. And, contrary to what appears on the very ſurface of the evangelical hiſtory, he ſays, vol. 3, p. 53, "the evangeliſts have made Jeſus to act, preach, and announce, the auſterities which the Bramins and other devotees of the Eaſt ſtill practice. In general," he adds, "this legend is more wonderful than amuſing to read. It partakes a little of the auſtere ſect of the Jews, and does not ſhine with reſpect to genius."

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But certainly Mr. Dupuis does not ſhine with reſpect to fidelity. For ſo far was Jeſus from teaching, or practicing, any auſterities, that for uſing leſs rigour than the Phariſees, or John the Baptiſt, they ſaid of him, Matt. xi, 19, that he was *a gluttonous man and a wine bibber, a friend of publicans and ſinners.* In a later age ſome of the monks, copying the heathens, practiced the auſterities to which Mr. Dupuis alludes, but there is no recommendation of them in the New Teſtament.

To load chriſtianity with tenets and practices which do not belong to it is nothing new. It proceeds from the uſual artifice, or ignorance, of unbelievers. But what is, I believe, quite original in Mr. Dupuis (who, however, is not to be underſtood as advancing any opinion of his own) is that chriſtianity is derived from Perſia. "A branch of the Mythriacs," he ſays *(Treatiſe on the Myſteries,* p. 9,) is known by the name of the ſect of chriſtians. In reality," he ſays. *(Explanation of his Plates,* p. 12,) "Mithra and Chriſt were born on the ſame day, in a grotto or ſtable, Chriſt and Mithra regenerated the univerſe by the blood of a lamb, or of an ox; they died at the epocha of the revival of the light, as they were born in the ſeaſon of darkneſs. They both had ſecret initiations, purifications, baptiſms, confeſſions," &c.

In

In the Perſian ſyſtem he finds both the doctrines and the practices of the Chriſtians. "The conſecration of bread," he ſays, vol. 3, p. 85, "which is one of the great myſteries in the Chriſtian religion, is alſo found in the religion of Mithra, with the myſtical words which produce it. The initiated of Mithra," he ſays, vol. 3, p. 207, "admitted the doctrine of a reſurrection." In treating of the ancient Myſteries he ſays, p. 137, "the idea of the myſtagogues, in exaggerating the pretended evils of another life, was the artifice that was chiefly employed by the Chriſtians to draw to their party the common people, and the women. For," he adds, "it was in this claſs that at firſt they endeavoured to make proſelytes.

One would think that a perſon who wrote in this manner could never have read the New Teſtament, but muſt have taken his idea of Chriſtianity from the practices of the Roman Catholics only. What is there in the New Teſtament of the regeneration of the univerſe by the blood of a lamb, or an ox, of myſteries, initiations, purifications, confeſſions, or the conſecration of bread? The doctrine of the reſurrection was believed by the Jews before any account that we can collect concerning the religion of the Perſians, which cannot with any certainty be traced higher than the reign of Darius Hyſtaſpis; and Mr. Dupuis's ideas of the views and conduct

of the firſt preachers of Chriſtianity are unſupported by any facts whatever, and make its reception by the powerful and the learned no leſs than a miracle.

Mr. Dupuis traces ſome things peculiar to chriſtianity to a ſource even higher than the religion of the Perſians. For the figures and names of the conſtellations are older than any thing in their country. Speaking of the conſtellation *Virgo*, he ſays, p. 164. "This ſame virgin was repreſented in the ancient ſpheres with a young child, to which ſhe gave ſuck, and which they called Jeſus, or Chriſt,* whence aroſe the fable of the Chriſtians

* That the names of *Jeſus*, or *Chriſt*, ſhould be in any ancient ſphere is in the higheſt degree improbable. The former is only the Greek method of writing *Joſhua*, and the latter word is pure Greek, being a tranſlation of *Meſſiah* which in the Hebrew ſignifies *anointed*. On this ſubject I muſt refer to my animadverſions on Mr. Volney in my *Obſervations on the Increaſe of Infidelity*, and my *Letters* to him.

Mr. Dupuis quotes a paſſage in a work of Abulmazar, a Mahometan Aſtronomer who lived in the ninth century, in which he ſays, vol. 3, p. 46, that the virgin in the Zodiac held in her arms a child, "which ſome perſons called Jeſus, and which we in Greek call Chriſt." That is, ſome Chriſtians in his time called this child Jeſus. But what proof is this that this child was ſo called by any perſons before the Chriſtian æra? There is alſo

ans concerning the God of the day, and of the year, which ſprung from the chaſte loins of the virgin, at midnight, at the riſing of the ſtar which the Magi obſerved." How deeply learned in antiquity muſt the founders of the chriſtian religion have been? Surely, they muſt have looked higher than the converſion of the common people, or of women.

This ſame child, however, ſuckled by the conſtellation Virgo, and of courſe one of the ſtars, we find preſently advanced to a much higher rank. He is nothing leſs than the ſun. "From the twelve great gods of Egypt" Mr. Dupuis ſays, as quoted before, vol. 1, p. 66, "the chriſtians have taken their twelve apoſtles, the companion of God, the father of light, whoſe death and reſurrection they celebrate, like that of Adonis in Phenicia, and Oſiris in Egypt. Chriſt" he ſays, vol. 3, p. 118, has all the wonderful characters of Mithra, Adonis,

a ſtar which ſome call *Cor Caroli*. But will it therefore follow that the name of king Charles of England was in any ancient ſphere? And yet Mr. Dupuis triumphs in this argument. "What more," ſays he, p. 47, "can be demanded? They aſk his *name*, and here are his two names. Can there be any miſtake here? This paſſage is preciſe, and joined to other circumſtances is of the greateſt force." Indeed, it has as much force as any other argument in Mr. Dupuis's elaborate work.

Adonis, Oſiris, &c. They all died, deſcended into hades, and roſe again like him. He is the only ſon of an inviſible father, placed beyond the viſible univerſe, and who alone retains his image. Chriſt being the ſun, the firſt day of the week," he ſays, vol. 3, p. 55, "is called *the Lords day*, while the others retain the ancient names of the planets to which they were dedicated, as *Monday*, *&c.*

Mr. Dupuis even finds this extraordinary doctrine of Chriſt being the ſun in the goſpel of John, who ſays, John, i, 9, that *he enlighteneth every man that cometh into the world.* He might have quoted a ſimilar authority for the apoſtles being the ſun, for Chriſt calls them the *light of the world*, Matt. v, 14.

Not content with deriving both the ſon and the mother from the heathen mythology, the chriſtians, according to Mr. Dupuis, have from the ſame ſource got the mother of this virgin. "They have given," he ſays, vol. 3, p. 47, "to the virgin her mother *Anna*, an allegorical name, by which the Romans deſignated the revolution of the year, which they perſonified under the name of *Anna Perenna*, at the ſame epocha of time when the ancient year commenced." Now that Jews (for of that nation certainly were the writers of the New Teſtament, and all the primitive chriſtians) ſhould bor-

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row any thing from the Romans, whoſe religion they always regarded with the greateſt abhorrence, would be thought extraordinary by ſcholars of a common claſs; but in Mr. Dupuis what can be ſo?

I ſhall tire the ſenſible reader with quoting theſe moſt extravagant abſurdities, which hardly admit of a ſerious refutation; but I muſt farther obſerve, that *the Apocalypſe* furniſhes Mr. Dupuis with the largeſt field for the diſplay of his ingenuity and learning. This is a book in the interpretation of which he ſays (*Explanation of the plates*, p. 14) both Boſſuet and Sir Iſaac Newton have failed, but the real meaning of which was a diſcovery of his own, and he takes the pains to unfold the ſuppoſed myſteries contained in every chapter of it. And notwithſtanding he ſays that he advances no opinion of his own, he maintains what no perſon ever did before, viz. that it is "a Phrygian work," vol. 3, p. 186. "All the fictions in the book," he ſays, p. 202, "are derived from the oriental myſtagogues. The repetition of the ſame number, p. 221, which has ſuch a ſtriking relation to the diviſions of aſtrology, leaves no room to doubt of the aſtrological character of this work of oriental myſticiſm. It is compoſed," he ſays, p. 275, "from ſcraps of Ezekiel and Daniel. The whole appears," p. 246, "the fruit of

a raiſed imagination, and which gives itſelf up to all the extravagancies of religious delirium." Enlarging farther on the object of it, he ſays, p. 303, " it was a religious curb, by which they endeavoured to preſerve for a time the ſtate of morals, which were falling into decay, and by which ſuperſtitious fear was awakened in ages of ignorance. Such was the object of the Apocalypſe, in which the author makes a deſcription of the miſchiefs with which the univerſe was threatened on the approach of the general ruin, occaſioned by the diſorders of men." Here I would aſk. If the inventors of this ſcheme of religion acted wiſely in thus attempting to check the progreſs of vice, can Mr. Dupuis and other unbelievers be acting wiſely in throwing down this barrier? Or have they ſome object different from the promotion of virtue.

Having traced all the articles abovementioned to a heathen ſource, Mr. Dupuis ſays, vol. 3, p. 150, " We might carry our ſyſtem of reſemblances much farther, and ſhew that the Chriſtians have nothing peculiar to themſelves; not only their myſteries, or their theology, but even their religious practices, their ceremonies, and their feſtivals. This is a work which I leave to others, unleſs a ſuperabundance of leiſure allow me to employ myſelf in this way, to demonſtrate the *nature* of their religion, and its conformity with the moſt ancient religions;

a demonſtration which the preſent inquiry into the *origin* of the religion does not require."

It is to be hoped that our author will find the leiſure that may be neceſſary for this great work. It is certainly of much importance to Chriſtians, who have hitherto known nothing either of the *origin*, or of the *nature*, of their religion; having now learned the former, to be inſtructed by the ſame hand in the latter; as it is not probable that any other perſon is poſſeſſed of the ſame means, or will do it ſo well. In the mean time, it may be of ſome uſe to him to hear a few plain obſervations on this part of his kind undertaking; and in this I will endeavour to be ſerious. But previous to this, beſides the general account abovementioned, we muſt attend to a few farther particulars concerning the conſtruction of this fabulous hiſtory, as Mr. Dupuis conſiders that of Chriſt and the apoſtles to be.

"The hiſtory," he ſays, vol. 3, p. 53, "which they have imagined for Chriſt is rather a ſorrowful legend, than an ingenious poem," adding what I quoted before. "In general this legend is more wonderful than amuſing to read, and does not ſhine with reſpect to ingenuity." Indeed, it is as plain and unadorned a narrative of facts as ever was written; and I doubt not affords little amuſement to Mr. Dupuis, tho' by means of it he has furniſhed matter of amuſement for his readers. The

The account, however, having the appearance of a regular hiſtory, and abounding with particulars of perſons, times, and places, he could not avoid endeavouring to account for this circumſtance; and with reſpect to it he ſays, vol. 3, p. 54. "Having made him to be born among the Jews, they ſubjected him and his mother to Jewiſh practices. They imagined a circumciſion on the eighth day, and at the end of ſix weeks the mother goes to the temple to puriſy herſelf, like other Jewiſh women. They who fabricated the ſtory have connected the ſuppoſed events of it not only with particular places, as Judea, but to a particular epocha, and to known names, as the age of Auguſtus and Tiberius, and that of Pontius Pilate, whom they have brought upon the ſcene near an hundred years after his death, when they contrived the romantic ſtory of the god of light, born of a virgin, on the 25th of December, and triumphing over darkneſs on the 25th of March at the vernal equinox, in his paſſage into the lamb." Mr. Dupuis has even taken the pains to delineate and explain the exact poſition of the heavens at the time of the ſuppoſed birth of Chriſt, (*Explanation of Plates*, p. 13, vol. 3, p. 90.) with which as a great curioſity, before unknown to any Chriſtians, I ſhall preſent my reader.

"The horeſcope of the god of day at the time of

of his birth in the winter ſolſtice at midnight, on the 25th of December, the day on which the ancient marbles fix the birth of the invinſible ſun."

"The four quarters of the heavens were then occupied in the Eaſt by the virgin, and her riſing ſon, as they are repreſented in the Perſian ſpheres of Aben Ezra, and Abulmazar, with his names of Chriſt and of Jeſus; in the Nadir by the goat Capricorn, in the Weſt by the ram, or the celeſtial lamb, near to which ſhines the bull; and laſtly in the Zenith by the aſs, and the manger of Cancer. At the feet of the virgin is ſeen his bright ſtar called Janus, who eight hours after opened the Roman year, holding the keys, with a bald forehead, as being the prince or the chief of the twelve months. Above the lamb, to the Weſt, appear the three ſtars of the belt of Orion, vulgarly called at this day the *three kings of the Magi*. Can we deſire a more exact reſemblance to Chriſt born in a manger, by the ſide of theſe animals," &c. &c.

After ſo particular a deſcription of our Saviour's horoſcope, which will not fail to excite a ſmile in the intelligent reader, he will excuſe me the trouble of tranſcribing Mr. Dupuis's elaborate explanation of it, as well as his equally elaborate commentary on each of the chapters of the Apocalypſe,

lypſe, which makes a ſeparate treatiſe in his work. Mr. Dupuis ſhould have informed us what aſtrologer was preſent at the birth of Jeſus, that we might be certified of the exactneſs of ſo important an horoſcope. For the evangeliſts ſay nothing even of the ſeaſon of the year in which he was born; nor do I think that he was born in a ſtable, or in any of the circumſtances aſſumed by Mr. Dupuis. His death was, no doubt, at the time of the Jewiſh paſſover, which of courſe was near the vernal equinox, tho' not exactly ſo; but this is a circumſtance on which no Chriſtians ever laid any ſtreſs. His triumph over darkneſs, by which Mr. Dupuis ſuppoſes ſome alluſion to the Perſian mythology, is the arbitrary comment of his own. Chriſtians know nothing of either *light* or *darkneſs*, in the ſenſe in which he underſtands them.

As the twelve apoſtles are mentioned by name, and with ſeveral perſonal circumſtances, in the goſpel hiſtory, Mr. Dupuis could not avoid giving ſome account of *them*. "The number of the twelve apoſtles," he ſays, vol. 3, p. 47, "is that of the ſigns of the Zodiac, and of the ſecondary genii who preſided in the ſigns. They were the twelve great gods of the Romans. The chief of theſe twelve genii had the ſhip, the keys of time, like the chief of the ſecondary gods of the Romans, or Janus, on whom our St. Peter was modelled. This

This Janus had his place in the heavens, in the ſame celeſtial ſign in which we find his young maſter, that is, in the virgin mother of Chriſt, who every year opens a new ſolar revolution, as we may ſee in Plutarch. Thus the mother, the ſon, and the twelve apoſtles, are placed in the heavens, in the ſame point of the Zodiac which opens the revolution. If he had diſciples, they are fixed at *ſeventy two*, a number ſtill conſecrated in the allegory of the ſun; and *ſeven*, that of the planets, is every where conſecrated in the Chriſtian Mythriac religion."

Having thus allegorized the hiſtory of Chriſt and the apoſtles, Mr. Dupuis found it convenient to advance a little farther, to the protomartyr Stephen. "In the horizon," he ſays, vol. 3, p. 91, "is ſeen the conſtellation *Stephanos*, or the firſt *paranatellon*, of which they have made St. Stephen, the firſt perſon for whom they have made a feſtival day after that of the birth of Chriſt, viz. the 26th of December. He is followed by the eagle of St. John, whoſe feſtival is the 27th of the ſame month." But the New Teſtament ſays nothing of any of theſe feſtivals, any more than of theſe conſtellations, or the eagle of St. John. They were the inventions and additions of a much later period, and by perſons who certainly knew little of aſtronomy. But it ſuits the purpoſe of Mr. Dupuis, and other unbelievers,

unbelievers, to connect with Chriſtianity every abſurd tenet, or practice, that has paſſed under that name. Tho' the corruption be ever ſo manifeſt, the ſyſtem muſt be made anſwerable for it.

To vindicate a hiſtory ſo abundantly authenticated as that of the promulgation of Chriſtianity is like undertaking to vindicate that of the Romans in the age of Auguſtus, which was co-incident with it, and not better known, or hitherto deemed, by friends or enemies, leſs unqueſtionable. And Mr. Dupuis is particularly unfortunate in the *time* that he has thought proper to pitch upon for the invention of this hiſtory, viz. as we have ſeen, near a hundred years after the death of Pilate. For this was in the life time of Juſtin Martyr, Irenæus, and other perſons, who were writers, and whom he quotes, as real and not allegorical perſons; and who, of courſe, muſt have known whether it was a fiction or truth; and in that age both Juſtin himſelf, and many others, died martyrs to their faith in it. Juſtin was by profeſſion a Platonic philoſopher, and always wore the habit that was peculiar to it, ſo that he was as little likely as any man to ſuffer for a fiction.

Mr. Dupuis, moreover, neceſſarily makes the inventers of the evangelical hiſtory profoundly learned, eſpecially in aſtronomy and mythology; and ſurely ſuch men as theſe could not have lived,

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and have continued, in abſolute obſcurity. They muſt have been well known to men of letters like themſelves, and have left ſome other traces of their exiſtence. But tho' Mr. Dupuis can diſcover their deep erudition, he is not able to find any trace of *themſelves*, their names, place of reſidence, profeſſion, &c. which is not a little extraordinary. It muſt alſo have been ſome ſurprize to himſelf to find ſo much learning and ingenuity among Jews.

How came that moſt curious work, as he conſiders it, the Apocalypſe, written by ſome moſt profound philoſopher (but ſurely not the only perſon of that age ſkilled in that kind of learning) not to have been underſtood before, and to have paſſed wholly unnoticed except by Chriſtians, who put a very different conſtruction upon it; conſidering it as a ſymbolical repreſentation of future events, and not a concealed deſcription of a myſtagogical initiation? Could it be in the power of any perſon, of whatever ability, ſo completely to deceive all the world, chriſtians and heathens? How came this great ſecret to be kept by the author and his friends ſo effectually, that the real meaning of it was not diſcovered before it was done by Mr. Dupuis, in ſo very diſtant a period of time, and under ſo great diſadvantage; ſo many records of ancient learning being periſhed. He could not be poſſeſſ-

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ſed of ſo many materials for the inveſtigation as thoſe who were co-temporary with the writer, or who lived before the general deſtruction of books, and other monuments of learning, in the dark ages that followed.

Many perſons will hardly believe that Mr. Dupuis can be ſerious in treating the goſpel hiſtory as an allegory; ſince there is all the evidence that is ever required in ſimilar caſes, and much ſtronger than in any other caſe of the kind, that the four goſpels, and the other books of the New Teſtament, were written by the perſons to whom they are uſually aſcribed, and conſequently while the tranſactions recorded in them were recent; ſo that the perſons into whoſe hands they immediately came were judges of the truth of the accounts. And theſe books having been by them tranſmitted to us as genuine and true hiſtories, we have their teſtimony in addition to that of the writers, to the authenticity of the goſpel hiſtory.

To ſay nothing of Paul, who, however, was an apoſtle, five of the original twelve apoſtles were writers, viz. Matthew, Peter, James, John, and Jude; and if we judge by the quotations of them in others writers of the time immediately following, there is much more evidence of the writings uſually aſcribed to them having been really written by them, than there is that the works of Salluſt, Cice-

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ro or Cæſar, were written by perſons who were known by theſe names. There is therefore leſs evidence of the real perſonal exiſtence of theſe men than there is of that of the apoſtles.

The books that compoſe the New Teſtament are quoted by all cotemporary and ſubſequent writers, as the production of that age, and they contain as much evidence of the internal kind as is ever expected in a like caſe, viz. their containing an account of perſons and events of thoſe times, and none later. Peter quotes the epiſtles of Paul as well known, and the meaning of which had been perverted; which implies that much attention was given to them, and Paul himſelf was then living. For it is ſaid that they both ſuffered martyrdom at Rome in the reign of Nero.

Beſides the unanimous teſtimony of early Chriſtian writers, that the goſpels were written before the deſtruction of Jeruſalem, it may be clearly inferred from the *Acts of the Apoſtles*, which was never doubted to have been written by the author of the Goſpel of Luke. In the Acts of the Apoſtles we have a very circumſtantial account of the travels of the apoſtle Paul, and it ends with his confinement at Rome, which muſt have been A. D. 62; and in the Introduction to it he mentions his *former work*, which was therefore, no doubt, written before that time. In any ſimilar caſe, ſuch evidence

dence as this, when uncontradicted by any other, is always admitted as satisfactory.

As to Tacitus, who gives an account of the perfecution of the Chriſtians by Nero, and ſays, "they had their name from Chriſt, who was put to death in the reign of Tiberius, when Pontius Pilate was procurator of Judea," Mr. Dupuis ſays, vol. 3, p. 150, that "he wrote near one hundred and twenty years after the time of Chriſt, and that he took his account from Chriſtians without any examination of his own; but that this will no more prove the exiſtence of Chriſt than his making mention of Oſiris after the Egyptians, or the mention of Brahma by a French writer at this day after the Hindoos, will prove *their* exiſtence."

This, however, is an acknowledgment that, if not Tacitus himſelf, the Chriſtians of that early age, and who by his account were a *great multitude* in Rome, were perſuaded of the real exiſtence of Jeſus Chriſt; and ſome of them, who had ſo much at ſtake, would ſurely ſatisfy themſelves whether there ever had been ſuch a perſon.

But Mr. Dupuis gives a very erroneous account of the age of Tacitus, concerning which he might very eaſily have ſatisfied himſelf. He was born towards the end of the reign of Claudius, or the beginning of that of Nero, he was much favoured and promoted to dignities by Veſpaſian and his ſons,

and

and he died about ſeventy years after the death of Chriſt; and conſequently about only thirty years after that of the generality of the apoſtles; ſo that whether he made any regular inquiry or not, he could not well avoid hearing ſome authentic account of a body of men ſo recent, and ſo numerous. It is plain that he wrote without any doubt on the ſubject. Let any writer be produced ſo near to the ſuppoſed time of Oſiris, or Brahma, who ſhall ſpeak of them as Tacitus does of Chriſt, and Mr. Dupuis, I am confident, would not heſitate to allow that there really were ſuch men.

Mr. Dupuis, however, when he wrote this muſt have forgotten that he has laid the ſcene of the invention of the fable concerning Chriſt near a hundred years after the death of Pontius Pilate. Conſequently there could not have been any Chriſtians at all in the reign of Nero, or in his own life time. Into ſuch abſurdities, and contradictions, will ſtrong prepoſſeſſions betray men.

I do not find that Mr. Dupuis gives any account of the mention of Chriſt as a real perſon in the *Letters of Pliny*, or the hiſtory Suetonius, who wrote not long after the time of Nero. From theſe writers it appears that the Chriſtians were then numerous in all parts of the Roman empire; which comprehended Judea as well as Spain, ſo that intelligence was eaſily communicated from one extremi-

ty of this vaſt empire to the other. It was a highly civilized age, and abounded more with writers than any other period of antiquity before or after it; and at this time Judea, on account of its rebellion, was a very interreſting ſcene, the country being reduced from a ſtate of great population and opulence to utter deſolation, ſuch as there is no example of in any other hiſtory. The Chriſtians being all this time expoſed to perſecution, the facts on which their religion was founded could not fail to intereſt both its friends and its enemies in the higheſt degree; ſo that they could not eſcape a thorough inveſtigation. That an impoſition, ſuch as Mr. Dupuis ſuppoſes Chriſtianity to have been, ſhould ſucceed in ſuch an age as this, and in ſuch circumſtances as theſe, muſt have been perfectly miraculous; and I do not imagine that Mr. Dupuis would be a willing advocate for miracles.

Joſephus makes no mention of Jeſus, or of Chriſtians, tho' he was cotemporary with the writers above mentioned, probably becauſe he did not chuſe to ſay any thing in their favour, and he had nothing to ſay againſt them. But he mentions John the Baptiſt, and the apoſtle James, with much reſpect; and if they were real human beings, and not conſtellations, their relation to Jeſus will prove his exiſtence and hiſtory.

If the hiſtory of Jeſus and the twelve apoſtles be

be an allegory, that of Paul and the Acts of the Apoſtles, which is a continuation of the goſpels, muſt be allegorical alſo; and ſo muſt the next period of eccleſiaſtical hiſtory, which is connected with it, and yet Mr. Dupuis quotes Juſtin Martyr, as well as other Chriſtians writers of that age, as out of the region of allegory, and within that of real exiſtence. He would have written much more plauſibly, if he had maintained that if there ever were ſuch perſons as Juſtin Martyr, Irenæus, Origen, Clemens Alexandrinus, or Euſebius, &c. ſome perſons in the dark ages compoſed the writings which are aſcribed to them for their amuſement, and impoſed them on the world as the genuine productions of an early age; that the hiſtory of the converſion of Conſtantine, is as much a fable as that of his baptiſm by pope Silveſter, and his donations to the church of Rome; or that the Chriſtian name was unknown till about the time of the Reformation by Luther. All theſe things are ſo connected, that it is impoſſible to ſeparate them. If the hiſtory of the Reformation by Luther be a real hiſtory, ſo muſt that of the Chriſtian church in the age preceding it, and till the time of the apoſtles, and that of Chriſt himſelf.

I ſhall conclude this article with what I obſerved on the ſubject, immediately after I firſt heard of it, in my *Letters to the Philoſophers and Politicians of France*,

France, p. 29. "Serious as the ſubject is, it is not poſſible to forbear ſmiling at ſuch palpable ignorance. I ſhall expect that the ſame writers will ſoon attempt to allegorize the hiſtory of Julius Cæſar, and maintain that no ſuch perſon ever exiſted. For there is not an hundredth part of the evidence for the exiſtence of Julius Cæſar that there is for that of Jeſus Chriſt. Hereafter the hiſtory of France itſelf may be allegorized, and the very names of Lewis, Demouriez, and Pethion, may be derived from ancient languages, and the preſent war of your Republic againſt the deſpots of Europe be ſaid to mean nothing more than the war of the elements of nature."

"If I had not ſeen ſo much of the power of prejudice, I ſhould wonder that ſo many men of unqueſtionable good ſenſe among you, and even able writers, ſhould have given ſo little attention as they have done to *natural probability* in judging concerning an hiſtorical ſubject."

APPENDIX.

APPENDIX.

Of the Allegorizing Talents of Mr. Boulanger.

MR. DUPUIS was not the firſt to turn the ſcripture hiſtory into allegory. In this he has only followed the example of Mr. Boulanger; and as a ſpecimen of the great learning and ability of the latter in this field, I ſhall, by way of Appendix to theſe Remarks on the work of Mr. Dupuis, give a pretty large analyſis of his *Diſſertation on St. Peter*, contained in the fourth volume of his works. And the reader muſt not be ſurprized if, in explaining the hiſtory of this apoſtle, he goes farther back into antiquity than might naturally be expected.

An old Phrygian tradition, preſerved in Suidas, ſays that before the time of Deucalion, the firſt king of Phrygia called *Nannacus*, *Annacus*, or *Cannacus*, was informed by an oracle, that after his death all things would periſh, an event which he lamented with many tears, whence came the proverb *to weep like Annacus*. (*Univerſal Hiſtory*, vol. 5, p. 513.) This Annacus (for of the three names it was moſt convenient for Mr. Boulanger to make choice of this,

this, and, rejecting the Greek termination, to reduce it to *Annac*) he makes to be the ſame with Moſes's, *Enoch*, who died a year before the flood; and becauſe Enoch lived 365 years, he makes him to be the ſame with the ſun, who completes his annual revolution in ſo many days; and becauſe he immediately renews his courſe again, and therefore never properly dies, Enoch, he ſays, is ſaid to have been tranſlated without dying.

Paſſing from the Aſiatic to the Roman hiſtory, which began with this of Aſia; he obſerves that ſince *Æneas* (whoſe name he reduces to *Æneach*) was remarkable for his weeping as well as his piety, he alſo may be the ſame with *Annac*. And tho' Anchyſes the father was not tranſlated, yet (which, he ſays, is perhaps the ſame fable tranſpoſed) his wife Creuſa was carried away by Venus while Troy was in flames.

From the ſame origin Mr. Boulanger derives the name of *Noah*, "another hiſtorical and perfect Enoch, or true Annac," and by a farther curious management of etymologies, the particulars of which I omit, he makes him the ſame perſon with *Hermes*, or Mercury, the great founder of religion and laws.

Now becauſe the apoſtle Peter *wept* as Annacus did, he alſo muſt be the ſame perſon with him. Like Noah, and Enoch, Peter foretold the end of the

the world; and like Hermes, he was "the fabricator of the thunders of religion." He is therefore the ſame with them; and becauſe *keys* are given to Peter, and he repented at the crowing of a *cock*, he is no other than the Roman god *Janus*, who is repreſented with keys in his hand, and a cock at his feet. There is another circumſtance of reſemblance between them, in that the name of *Janus* is derived from *janua*, a *gate*, and the hiſtory of Peter, as Mr. Boulanger obſerves, abounds with reference to gates or doors. The gates of hell were not to prevail againſt him. He was near the door, or gate, when he denied his maſter, and at the gate of the temple when he and John reſtored the lame man. When he was in priſon the gates were miraculouſly opened to let him out. When he found himſelf at liberty, he went and knocked at the door of a houſe, which a ſervant opened to him. When he was at the gates of Rome (for Mr. Boulanger makes no diſtinction between genuine hiſtory and fabulous legends) Jeſus met him, and made him promiſe to ſubmit to crucifixion; and to complete the alluſion to gates, he was crucified on the Janiculum.

Mr. Boulanger has ſtill more to ſay on the ſubject of *Janus*, and of *gates*. It is the prerogative of this god to open the day, and to have all prayers begin with his name. He alſo delivered the Romans

mans from the Sabines by a miracle at the Viminal gate. "The difference between theſe legends," he ſays, "ariſes from the difference of languages, which are more or leſs favourable to them. Our modern Janus," (meaning Peter)" he adds "was the ſon of John" (Bar-Jonas) "which ſignifies *benevolent, merciful, one who grants pardons;* and it is therefore the primitive root of the Latin Janus, whom the Salian prieſts called *Jane, Jones*, and ſometimes *Jon.*"

Peter, he farther ſays, is ſometimes called *Chephas*, and this he derives either from a Hebrew word, which ſignifies to *deliver*, ſet at *liberty*, or from another which ſignifies to *bind* or *enchain;* and the power of *binding and looſing* is given to this apoſtle. But nothing is better known than that *Cephas* has preciſely the ſame meaning in Hebrew that *Peter* has in Greek, ſo that they are perfectly ſynonimous, like the *Meſſiah* and *Chriſt*.

"This turn for allegory," he ſays, "we find in the profeſſion of Peter, and in the town to which he belonged. He was a fiſherman, and of Bethſaida, which ſignifies *the houſe of fiſhermen*. It was ſituated on the lake of Geneſareth, not far from Gath-Epher, the ancient abode of the prophet Jonas. "Nothing" he ſays, "can equal Cabbaliſtic ſagacity. It overlooks nothing. In conſequence of this the ſhip of Peter is found in the medals of

Janus,

Janus, the ark of Noah, and the ſhip of Jonas; and all the three were expoſed to great danger on the ſea."

"If we attend," he ſays, "to the ſound of the word *Peter*, which is the ſame with *Petra*, a *rock*, it may be derived from a Phenician word which ſignifies to *open*," as Peter does the gate of heaven; and "from the ſame word," he ſays, "we have another mythological Being, viz. *Baal Peor*, worſhipped by the Moabites and Midianites; and this is the ſame with the antient Janus of Phenicia. The Iſraelites who began their journey thro' the wilderneſs with the worſhip of the golden calf, naturally ended it with that of Baal Peor; being then at the *opening*, or *entrance*, of the land of Canaan; and there Moſes, who was not to enter that country, died. This piece of hiſtory," he ſays, "is worthy of the Hebrew genius, and ſo the whole of this part of the hiſtory appears to me to be nothing but an allegory, in which places are adjuſted to names, and names to places, or where facts are ſacrificed to fancy, as in the reſt of their annals. If this Moſes, whoſe ſepulchre could never be found, whom the Rabbins ſay was tranſlated like Enoch, and whom Peter ſaw on mount Tabor, together with Elias, (another ape of Enoch) was not the ſame with the god Peor, the ſuppoſition is not, however, improbable."

Thus by the dexterous management of etymolo-

gies Mr. Boulanger has ſhown that old Annacus of Phrygia, Æneas of Troy, Hermes of Egypt, and Janus at Rome, in prophane hiſtory; and Enoch, Noah, Baal Peor, Elijah, Jonah, and probably Moſes too, in ſacred hiſtory, were the ſame perſon with the apoſtle Peter, and that they all repreſented the ſun. With the ſame plauſibility he might have added to them Pharaoh king of Egypt, Senacherib of Aſſyria, Nebuchadnezzar of Babylon, Cyrus of Perſia, and Alexander the Great. For at ſome time or other they had probably all of them *wept*, entered houſes or cities by *doors* or *gates*, and in other characteriſtic circumſtances mentioned by this writer have reſembled the prince of apoſtles. And their wives might have been the ſame with the wife of Peter, and ſhe no other than the moon; ſince ſhe would be as well qualified to ſhine in that orb, as her huſband in that of the ſun. Moreover, ſince, as Mr. Boulanger ſays, "Cabaliſtic ſagacity overlooks nothing," even Peter's wife's mother may find a place in this curious allegory. Much has been ſaid of the credulity of Chriſtians, but what is it compared to that of many unbelievers? But let us hear Mr. Boulanger's general obſervations on this ſubject.

"Such," ſays he, "is the concluſion of this hiſtory, fabulous indeed, but of great antiquity, and I diſcover in it things that we did not know before. We were ignorant, for example, that when mankind

kind changed paganiſm for Chriſtianity, the gods themſelves were not the laſt to change; and that many of them quitted the poetical heaven, for the Chriſtian paradiſe. It was, no doubt, well for them to do ſo, but better for us to learn it now, after being ignorant of it ſo many ages. It remains to be ſeen whether they are to continue in their places long. We are now in the habit of chaſing away theſe objects of popular credulity, tho' hitherto we have directed our views to little things only; whereas we ought to begin the attack with the chiefs of theſe beatified idols, ſince the rout of the army follows the capture of the general. I have now taken one of them, and, Gentlemen theologians, I deliver him up to you. *Strike the ſhepherd and the ſheep will be ſcattered.* The prophecies muſt be accompliſhed."

"When we ſhall have analized in this manner a ſcore of theſe ancient and modern legends, we may perhaps arrive at the knowledge of the true ſyſtem of ſacred and profane mythology. The ſpecimen I have here exhibited is of ſufficient extent, and ſufficiently diverſified, to enable us to draw from it a general leſſon, and *principles*, which the others can only confirm."

If any perſon, a competent judge of the ſubject, can peruſe this miſerable rhapſody, delivered in this confident manner, without a ſmile of indignation, or contempt, he has more command of himſelf

ſelf than I can pretend to. In oppoſition to it, I will venture to ſay that there is hardly any hiſtory whatever that has more marks of natural character, and of probability in the events, than that of Peter, as it may be collected from the Evangeliſts, with the Acts of the apoſtles, and his own writings. And reſpect to external evidence, his exiſtence is better authenticated than that of Mr. Boulanger himſelf, now that he is dead. It is remarkable, however, that tho' he makes a mere allegory of the hiſtory of Peter, he appears to have entertained no doubt of the literal truth of that of Paul, whom he ſuppoſes to have been the real founder of Chriſtianity. He might with as much reaſon maintain that the hiſtory of Pompey was a fable, while that of Julius Cæſar was real.

Abſurd in the extreme as is this ſpecimen of the writings of Mr. Boulanger, one of the great champions of modern infidelity, I have found nothing better in any of them. They abound in the moſt impudent and unfounded aſſertions with reſpect to fact, and what is moſt obviouſly futile with reſpect to reaſoning. But confident aſſertion goes very far with thoſe who are ignorant of a ſubject, and eſpecially if they be previouſly diſpoſed in favour of what is plauſibly recommended to them; and that this is the caſe with the generality of thoſe who abandon Chriſtianity cannot be denied.

THE

THE LAWS AND INSTITUTIONS OF MOSES METHODIZED.

The principal Object of the Hebrew Religion and some general Maxims of it.

1. THE great object of the Hebrew religion was to preserve in the world the important knowledge of the unity of god, and of his administration of the affairs of the world, in opposition to the universally prevailing polytheism and idolatry, and the abominable and horrid rites to which they led, by which human nature was most deplorably debased, and men rendered miserable. In order to effect this great purpose, the rites of the

the Hebrew worſhip were calculated to be oppoſed to thoſe of the Heathens, the more effectually to guard the Hebrews from idolatry, to which an imitation of their cuſtoms would have led.

2. Many things, however, the Hebrew religion had in common with thoſe of other nations. But theſe were probably ſuch cuſtoms as had been prior to any idolatry. All nations had ſacrifices, ideas of impurity, and modes of purification. They alſo had temples, as well as altars, tho' it is not certain that any thing of this kind was known to the heathens before the erection of the Hebrew tabernacle, or even the temple of Solomon.

3. A ſtrict ritual was abſolutely neceſſary to prevent ſuperſtition. Had every perſon been allowed to ſacrifice what and where he pleaſed, there would have been room for endleſs fancies, and of courſe ſuperſtition, that is, laying an undue ſtreſs on particular obſervances. That obſervances enjoined by God had no particular virtue, and would avail nothing without moral virtue, the Hebrew nation had the moſt ſolemn and repeated aſſurance.

4. The Supreme Being having ſet apart the Hebrew nation to be his peculiar people, to be diſtinguiſhed from all other nations by certain rites and privileges, he entered into a kind of *covenant* with them for that purpoſe; and they were to bear the mark of it on their fleſh, to remind them of their deſcent,

deſcent, and their peculiarly high deſtination. For this purpoſe they were circumciſed, an operation performed firſt on Abraham at the time that Eſau was eight days old, and to be performed ever after on the eighth day after the birth.

5. In conſequence of God's having ſpared the firſt born of the Iſraelites, when thoſe of the Egyptians were deſtroyed, and perpetually to remind them of this great interpoſition in their favour, he claimed a peculiar right to every firſt born of them, even of all their cattle (for the judgement extended to the cattle of the Egyptians, as well as to the Egyptians themſelves) and he accepted the tribe of Levi in ſtead of them. And whereas it appeared on the enumeration that there were more firſt born in the other eleven tribes than individuals in that of Levi, the remainder were redeemed in a manner particularly preſcribed; which ſhewed that the God of Iſrael would have no human ſacrifices, not even of thoſe whoſe lives he might have claimed for that purpoſe.

6. In the original conſtitution of the Hebrew government, the nation was to be under the immediate direction of God himſelf. They were in all caſes of great emergency to apply to him as their firſt magiſtrate. Their laws were enacted by him, and he had a place of reſidence among them. Particular perſons were appointed to be the medium

of

of his intercourſe with him, and they were directed with reſpect to the manner of conducting it. When they had judges, and even kings, which was a departure from the original plan (a caſe which, however, being foreſeen, was provided for) they were conſidered in no other light than Gods vicegerents, acting under him; and they were appointed not by the people, but by God himſelf. This was done in the caſe of Saul, and of David, and even with reſpect to the kings of Iſrael.

The peculiar relation that the Supreme Being originally bore to the Hebrew nation continues to this day, and is to do ſo to the end of time. They flouriſh in conſequence of their obſervance of the religion preſcribed to them, and are puniſhed for their departures from it. Their preſent diſperſed and calamitous ſtate was clearly foretold by Moſes, as alſo their future reſtoration to the divine favour. For tho' they may forſake and forget their God, he will never forſake or forget them. The diſcipline, ordinary and extraordinary, to which they are ſubjected will in a courſe of time produce its proper effect.

7. The ultimate object of this extraordinary diſpenſation was by no means the honour, or advantage, of one favourite nation; but by their hiſtory and diſcipline the great univerſal parent gives the moſt important leſſons of inſtruction to all his offſpring

offspring of mankind. By means of this one nation have all other nations, that have acquired the knowledge, been taught the great doctrine of the unity of God, and the purity of his worſhip. By this medium only have they been reclaimed from idolatry, and, from the horrid and abominable cuſtoms and degrading ſuperſtitions derived from it. In no caſe whatever has the mere reaſon of man been ſufficient for this ſalutary purpoſe. By this means the Supreme Being has preſerved upon the minds of men a ſenſe of their dependance on himſelf, and of their obligation to him; a ſentiment of infinite importance; as, beſides leading them to every proper act of devotion, it tended to impreſs the minds of all men with the idea of their common relation to one God and father, and thereby to lead them to conſider each other as brethren, entitled to every kind office that they can render to each other.

The Introduction, containing an Account of the Circumſtances attending the Delivery of the Law. Ex. xxix, 1...25.

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AN

ADDRESS

TO THE

JEWS.

Deſcendants of Abraham, Iſaac, and Jacob,

BE not offended at a Chriſtian, who from his early years has entertained the greateſt reſpect and veneration for your nation, and who in this work has endeavoured to vindicate the honor of your religion, and to evince its ſuperiority to all other ancient religions, to addreſs you on the preſent extraordinary ſituation of the world in general, and of yourſelves in particular. The ſtate of the world at large has, in the great plan of providence, always borne a particular relation to you, as the *peculiar people of God*, as ſeparated from other nations, to be the inſtructors of mankind in what moſt of all concerns them, viz. *reli-*

gion, in the knowledge and worſhip of the one true God; and it has been by means of your nation that this moſt valuable knowledge, the only antidote to a wretched and debaſing ſuperſtition, has been preſerved in the world.

While all other nations, ſeveral of them more advanced in civilization than yourſelves, were ſunk in the groſſeſt polytheiſm and idolatry, and in conſequence of it adopted rites the moſt ſhocking to humanity and decency, your inſtitutions held out to the world the pureſt worſhip of the great maker of all things, and the moſt ſolemn and decent forms of conducting that worſhip; a religion ſubſervient to the pureſt morality, the fundamental principles of which the religions of other nations continually incited them to violate.

Permit me to expreſs the high ſenſe I have of the honour you have done yourſelves, and your religion, by your unſhaken faith in its divine origin, and the firmneſs with which you have borne ſuch trials as no other people were ever expoſed to, and for a length of time that might have been thought ſufficient to exhauſt the patience of man. But, firmly perſuaded of the righteous, tho' unſearchable, ways of providence, and having the moſt glorious proſpects before you, your faith is as firm at this day as it was two thouſand years ago.

You ſee in the writings of Moſes the cleareſt foreſight

foreſight of your preſent diſperſion into every part of the known world, and all the circumſtances of ſuffering and reproach attending it. But in the ſame writings you read the moſt expreſs promiſes of your reſtoration and final glory. And the ſame power that has executed his threatnings, and to the aſtoniſhment of the world preſerved you to this day a ſeparate nation, tho' mixed with all others, will, no doubt, in his due time, accompliſh every thing that he has promiſed in your favour.

1. You are deſtined, in the wiſe councils of God, to be the firſt of nations, and your faith and patience will be crowned with an abundant reward. Great beyond example as have been your ſufferings, the ſure word of prophecy aſſures you they will bear no ſenſible proportion to the happineſs that awaits you. You know what the prophet Iſaiah ſays on this ſubject, Ch. liv. 5. *Thy maker is thy huſband, the Lord of hoſts is his name, and thy redeemer the holy one of Iſrael; the God of the whole earth ſhall he be called. For Jehovah hath called thee as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment, but with everlaſting kindneſs will I have mercy on*

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thee ſaith the Lord thy redeemer. For this is as the waters of Noah unto me. For as I have ſworn that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I will not be wroth with thee nor rebuke thee. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord who hath mercy on thee.

Wonderful as was your deliverance from a ſtate of bondage in Egypt, your reſtoration from your preſent diſperſed and calamitous ſituation will be an event much more extraordinary and memorable. This is particularly noticed by Jeremiah, Ch. xvi. 14. *Behold the days come, ſaith the Lord, that it ſhall no more be ſaid, the Lord liveth that brought up the children of Iſrael out of the land of Egypt; but the Lord liveth who brought up the children of Iſrael from the land of the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.*

2. You have long wiſely ceaſed to make any exact computation of the *time* when theſe great events will take place. The prophecies were not intended to make us prophets, any farther than to give us an aſſurance of great and intereſting future events, and ſome ſigns of their approach, in order

order to furniſh exerciſe for our faith, patience, and attentive obſervation. But the ſtate of the world at preſent is ſuch as cannot fail to engage your particular attention; there being evident ſymptoms of the time of your deliverance being at hand. But when I ſay *at hand*, I do not mean this year or the next, or the next twenty or thirty years. For what are twenty or thirty years to the duration of your ſufferings, and eſpecially to that of your future proſperity. In the eye of God, or of a man who ſhall take into his view the whole of the divine diſpenſations reſpecting your nation, even the term of human life is but as a day. However, to make the exerciſe of your patience the eaſier to you, it has pleaſed God, *in whoſe hands are the hearts of all men, and who turns them as the rivers of water which way ſoever he pleaſes*, to abate the ſeverity of your ſufferings; the treatment you now meet with being every where more favourable than it has been in time paſt.

Iſaiah, Jeremiah, Ezekiel, and the other prophets who have enlarged the moſt on the circumſtances of your reſtoration and future glory, have given no intimation of the *time* when theſe great events are to take place. But Daniel, who barely mentions your reſtoration, gives ſeveral notes of the time; which as they have engaged much of my attention, I ſhall take the liberty to propoſe to yours, rejoicing

ing with you in the fainteſt appearance of the dawn of ſo glorious a day.

From ſeveral of the prophecies of Daniel I think it may be inferred that the time of your deliverance is at no great diſtance. The firſt of them occurs in the ſecond chapter according to our diviſion of the book, in which an account is given of a prophetic dream of Nebuchadnezzar, and the interpretation of it by Daniel. From this we find there were to be four great empires ſucceeding one another, and that the firſt of them was the Babylonian. This being admitted, the three others muſt be the Perſian, the Macedonian, and the Roman. This laſt was to be divided into ten others, repreſented by the toes of the image, which were part of iron and part of clay; and to this deſcription anſwer the ten kingdoms which aroſe out of the ruins of the Roman empire on its invaſion by the northern nations of Europe. In this I believe all interpreters are agreed.

How long each of theſe empires, or the ten into which it was to be divided, were to continue, is not ſaid; but the ten are to fall at the ſame time; by the fall of *a ſtone cut out of a mountain without hands*, which breaks the whole image in pieces, and then becomes *a great mountain filling the whole earth.* The ſtate of things that follows, this is called *a kingdom ſet up by the God a heaven, and which will never*

ver be deſtroyed, or given to any other people. Dan. ii. 44.

The ten kingdoms in this prophecy are, no doubt, the preſent European monarchies, which from the breaking up of the Roman empire to this day have always been either exactly ten, or ſufficiently near to that number. Whenever therefore, we ſee any of theſe monarchies deſtroyed, without any proſpect of its riſing again, we may conclude that the fall of the reſt will ſoon follow; that the ſame train of cauſes and events which in the hand of providence is the means of overturning the firſt, will continue to operate till the deſtruction be univerſal. For it is one fall of the ſame ſtone that breaks them all. It is alſo evident from the prophecy, that the fall of theſe monarchies is to be *with violence*, and not by peaceable revolutions. The image is to be *broken in pieces*, and *wholly conſumed*, yea *to become like chaff in the ſummer threſhing floor which the wind carries away*, ſo *that no place ſhall be found for them*. The kingdom which the God of heaven will ſet up after this, and which is to continue for ever, is, no doubt, that of your nation, which, whether it will have a direct dominion over others, or not, will be the moſt diſtinguiſhed, and in ſome way or other receive the homage, of all others.

The ſame ſucceſſion of empires was repreſented to Daniel in the firſt year of Belſhazzar, under the figure

figure of *four beaſts*. Of this we have an account in the ſeventh chapter. Of theſe beaſts the laſt, which was much ſtronger than any of the preceding, had ten horns, denoting, no doubt, the ſame ten kingdoms of the preceding prophecy. Among theſe horns there ariſes another *little horn*, before which *three others were plucked up by the roots*. It had *eyes like thoſe of a man, and a mouth ſpeaking great things*, Dan. vii, 8, 20. This horn repreſents a power which was *to make war upon the ſaints, and to prevail againſt them*. It was *to change times and laws*, and this power was to be given to it till *the time came that the judgment*, or ſupreme power, *would be given to the ſaints of the moſt high, and they ſhould poſſeſs the kingdom*. The termination of this power, therefore, is the commencement of the *kingdom of heaven* mentioned in the preceding prophecy; and this power was to continue for a period denoted by the phraſe *a time, times, and the dividing of time*, which parallel paſſages have led all interpreters to ſay muſt mean *three years and an half*; and each day denoting a year, the proper term will be 1260 years.

This little horn cannot be any other than the *papal power*, which aroſe from three different ſources, viz. the exarchate of Ravenna, the kingdom of Lombardy, and the city and territory of Rome; and as it exiſted before the three horns were pluck-

ed

ed up by the roots, it is not eaſy to fix the exact time of its commencement; but on any probable computation its termination is at hand; and with it that of all the other horns. For the beaſt itſelf is to be *ſlain*, its *body deſtroyed*, and *given to the burning flame*.

On this event *one like the ſon of man, is brought to the ancient of days, in the clouds of heaven*, and *there is given to him dominion, and glory; ſo that all nations, people, and languages, ſhall ſerve him. His dominion will be an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed*, 21, 14. In the interpretation it is ſaid that this kingdom will be given to *the people of the ſaints of the moſt high*, 2, 27, ſo that it will not be a proper abſolute monarchy, like thoſe which had preceded it.

This *kingdom of ſaints* is, no doubt, the ſame that in the preceding prophecy is called *the kingdom of the God of heaven*, and this *ſon of man*, muſt be your Meſſiah. And his reign is to commence on the fall of the papal power, accompanied, as it will be, with that of all the powers repreſented by the other horns of the ſame beaſt, or the monarchies of Europe.

In the third year of Belſhazzar, Daniel had another viſion, in ſome reſpects of more difficult interpretation than the preceding; but clearly

deſcribing a power by which the *daily ſacrifice was to be taken away, and the place of the ſanctuary caſt down;* and as this was never accompliſhed but in the deſtruction of Jeruſalem and the temple by Titus, we muſt conclude the Roman empire to be the power intended in the prophecy. This calamity was to terminate in *two thouſand and three hundred days,* Dan. viii, 4. that is years, after a date not mentioned, but probably that of the viſion. That this mode of computation is not improbable, may appear from the conſideration of what God ſaid to Abraham, Gen. xv, 13. *Thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them; and they ſhall afflict them four hundred years.* Now your anceſtors were not in Egypt much more than two hundred years; but their ſervitude expired four hundred years after the prediction concerning it. The number of years abovementioned, viz. *two thouſand and three hundred,* reckoned from the time of the viſion, expired about the year 1760; and as only *centuries* are mentioned in the prophecy, we may expect the termination of this period of your calamity in leſs than half a century from this time.

In the next viſion which Daniel had, in conſequence of his anxiety about the termination of the *ſeventy years* which, according to the prediction of Jeremiah, the Babyloniſh captivity was to continue,

tinue, the moſt expreſs mention is made of your future happy ſtate which had been the ſubject of ſo many of the former prophecies; but nothing is ſaid that can enable us to fix the time of its commencement. To ſatisfy Daniel in ſome meaſure, he is informed of the return of his countrymen from that captivity, and of the rebuilding of Jeruſalem. But he is at the ſame time informed that this ſtate of peace and ſafety would not be perpetual; for that both *the city and the ſanctuary* would be again deſtroyed, *as with a flood;* Dan. ix, 26, and that a much larger period than that of ſeventy years, even *ſeventy times ſeventy* (meaning not that exact number of years, for the expreſſion is evidently indeterminate, and hyperbolical) would be neceſſary to the complete purification of the people, and the accompliſhment of the great prophecies in their favour, viz. *to finiſh tranſgreſſion, to make an end of ſin*, or the puniſhment of their ſins, *to make reconciliation for their iniquity, to bring in everlaſting righteouſneſs, to ſeal up the viſion, and prophecy* (or to verify and fulfil the prophecies concerning their final proſperity) and *to anoint the moſt holy*, or to build and conſecrate the future temple, as deſcribed in the prophecy of Ezekiel. This deſcription does not correſpond to any thing that has yet taken place, and cannot agree to any thing ſhort of the final and permanent ſtate of your nation,. The literal

rendering

rendering of what is commonly called *ſeventy weeks*, is *ſeventy times ſeventy;* and nothing but the greatneſs of the number, and the neceſſity that all interpreters have thought there was of limiting it to the time of the birth or death of Chriſt, could have led them to render it otherwiſe. Seventy times ſeventy, or 4900 years will certainly carry us back to a time ſomething prior to the call of Abraham, which comprehends the whole of the hiſtory of your nation. But all this time has been but as the infancy of your nation, and a ſtate of diſcipline to prepare you for your glorious deſtination. *

* The numbers *ſeven* and *ſeventy* are frequently uſed in the language of ſcripture for any number indefinitely great, and therefore exactneſs is not neceſſary in the interpretation of them when they occur in prophecy. Thus we read Gen. iii, 16, that vengeance would be taken on the perſon who ſhould kill Cain *ſeven fold*, and Lamech ſays, v. 24, that if the death of Cain would be revenged ſeven fold his would be *ſeventy and ſeven fold*. In Iſaiah, Ch. xxx, 26, it is ſaid, that *the light of the ſun ſhall be ſeven fold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people.* Thus when Peter aſked Jeſus whether he ſhould forgive an offending and repenting brother *ſeven times*, he replied, Mat. xviii, 22, *I ſay not unto thee until ſeven times, but until ſeventy times ſeven.* So here, *ſeventy times ſeventy* ſeems to be uſed to denote a very great, but indefinite number of years.

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In the laſt of the viſions of Daniel, which was in the third year of Cyrus, expreſs mention is made of the deliverance of your nation, and of the reſurrection of the dead, as coincident with it, Ch. xii, 1. *At that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time; and at that time thy people ſhall be delivered, every one that ſhall be found written in the book. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars for ever and ever. But thou O Daniel, ſhut up the words, and ſeal the book even to the time of the end. Many ſhall run to and fro, and knowledge ſhall be increaſed.* This increaſe of knowledge ſeems to be mentioned in this place as another mark of the ſame eventful period.

This prediction of the deliverance of your nation is here repreſented as following the overthrow of a nation that had made the conqueſt of *the glorious land*, which, no doubt, is Paleſtine, and alſo of Egypt, tho' not of that of Edomites, Moabites, or Ammonites, who are now among the Arabs. And this correſponds ſo exactly to the Turks, that

that we cannot ſuppoſe any other power to be intended. Your reſtoration, therefore, will follow the overthrow of their empire. Dan. xi, 40. *The king of the North ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips; and he ſhall enter into the countries, and ſhall overflow, and paſs over. He ſhall enter alſo into the glorious land, and many countries ſhall be overthrown. But theſe ſhall eſcape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape. But he ſhall have power over the treaſures of gold and ſilver, and over all the precious things of Egypt; and the Lybians and Ethiopians ſhall be at his ſteps. But tidings out of the Eaſt and out of the North ſhall trouble him; therefore he ſhall go forth with great fury, to deſtroy and utterly to make away many. And he ſhall plant the tabernacles of his palace between the ſeas, in the glorious holy mountain. Yet he ſhall come to his end, and none ſhall help him.*

If I were to bring before you the Chriſtian prophecies in the book of *Revelation*, I could point out to you more, and more definite notes of the time, in which you are ſo much intereſted; but I forbear to do this in addreſſing Jews. In the preceding prophecies, the authority of which you acknowledge, there are ſufficient indications of the

near

near approach to the termination of your preſent diſperſion, and of your reſtoration to your own country, the conſequent undiſturbed and perpetual poſſeſſion of it, and a ſtate of unexampled proſperity and high diſtinction in it, the greateſt and moſt reſpected of nations.

Putting all theſe notices together, the glorious time you have been ſo long waiting for may be expected ſoon after the breaking up of the preſent European monarchies, the extinction of the papal power, and the overthrow of the Turkiſh empire, three events which, according to the prophecies above recited, muſt be nearly coincident, a period you ſee to be marked by the ſpirit of prophecy as moſt calamitous, *a time of trouble, ſuch as never was ſince there was a nation*, and yet a time of *increaſing knowledge*.

And, ſurely, if this circumſtance be one indication of the approach of the time we have been ſo long looking for, it cannot be very diſtant. For when, in the whole compaſs of hiſtory, do we read of ſo deſtructive a war, as that in which the European powers have been engaged the laſt ſix years? More pitched battles have been fought in this ſhort ſpace of time than in the two preceding centuries, which, however, were far from being peaceable; and in all wars death by the ſword is but a ſmall part of the diſtreſs and calamity occaſioned by

by war. And yet, judging from appearances, this is but the beginning of troubles. There may be intervals of peace, but we ſee no proſpect of a general and laſting pacification.

As to the monarchies of Europe, which, according to the clear ſenſe of the prophecies, are deſtined to deſtruction, and nearly at the ſame time, what confidence can the moſt ſanguine friends of any of them have in their permanance, when that of France, which to appearance was more firmly eſtabliſhed than any of them, has fallen. No nation ever ſhewed a ſtronger attachment to their kings, and their government in general, than the French from the very beginning of the monarchy till the moment of the revolution.

An event more truly remarkable, and as we may ſay more ominous, tho' it has paſſed with little notice, becauſe it was effected without fighting, is the fall of the papal power, which in time paſt made all the other powers of Europe to tremble. Yet having declined gradually, it has fallen at laſt, to adopt the language of the prophecy concerning it, *without hand*, with little or no effort, or exertion of power, while, if you will allow me to ſpeak as a Chriſtian, and quote the prophetical book of Revelation, Ch. xviii, 9, *the kings of the earth, who have committed fornication* (for this power is there compared to a harlot) *and lived deliciouſly with her, bewail*

wail her, and lament over her, ſtanding afar off, unable to give her any aſſiſtance.

This power of the Pope, as a temporal prince, being one of the toes of Nebuchadnezzar's image, and one of the horns of Daniel's fourth beaſt, the fall of it will, no doubt, be followed by that of the other powers which are equally with it toes of the ſame image, and horns of the ſame beaſt. And tho' they are not actually fallen, and may, according to particular circumſtances, have intervals of peace, they are ſhaken to their very centers; ſo that to a calm obſerver their fall may be looked for daily. There may be a revival of the papal power, and even of monarchy in France; but, conſidering the increaſing prevalence of republican ſentiments, any perſon may ſafely pronounce that it cannot be of long continuance. There are in all of them ſo many internal cauſes of diſſolution, eſpecially their enormous debts and taxes, and thoſe continually accumulating, that even peace cannot be expected to ſave them, any more than it did France in the ſame circumſtances. And indeed their governors ſeem to be more apprehenſive of peace than they are of war.

All Proteſtant expoſitors of the prophecies without exception, conſider the preſent monarchies of Europe as repreſented by the toes of Nebuchadnezzar's image, and the ten horns of Daniel's

fourth beaſt, and conſequently as devoted to deſtruction. Dr. Hartley, who wrote in 1747, ſays *Eſſay on Man*, vol. 2, p. 368. "How near the diſſolution of the preſent governments may be, would be great raſhneſs to affirm. Chriſt will come in this ſenſe alſo as a thief in the night.—He again ſays, p. 455. It would be great raſhneſs to fix a time for the breaking of the ſtorm that hangs over our heads, as it is blindneſs and infatuation not to ſee it, not to be aware that it may break. And yet this infatuation has always attended all falling ſtates."

As to the Turkiſh empire, which muſt fall before you can have a permanent and peaceable ſettlement in your own country, it has been ſome time on the verge of deſtruction, and may be ſaid to ſtand by the jealouſy and forbearance of the neighbouring Chriſtian powers. But the part the Turks have taken in the preſent war may accelerate this moſt deſirable event. I call it moſt *deſirable*, and it is on more accounts than one. The cauſe of ſcience, of general liberty, and of civilization, as well as that of religion, call for it. The fineſt part of the ſurface of the earth, the beſt ſoil, and the moſt delightful climate, almoſt the cradle, as it is ſometimes called, of the human race, the firſt peopled and civilized, is held by them in a ſtate of ſervitude, barbarity, and great depopulation. Paleſtine,

leſtine, the glory of all lands, which is now part of the Turkiſh empire, is almoſt without inhabitants. It is wholly uncultivated, keeping its ſabbaths, empty, and ready to receive you. But till this power, which without deriving any advantage from it, keeps poſſeſſion of that country, it is impoſſible that it can be yours. I therefore earneſtly pray for its diſſolution.

If the *increaſe of knowledge* of any kind be a mark of the approach of the happy events above-mentioned, it cannot be denied but we may be looking for them. For certainly a greater advance has been made in every branch of uſeful knowledge in the laſt half century, than in almoſt all preceding time.

3. In the preſent diſturbed ſtate of things, tho' deeply intereſted in the events, you will, I doubt not, ſee the wiſdom of following the direction of the Divine Being by the prophet Iſaiah, reſpecting this very time, Ch. xxvi, 20. After ſpeaking of your recovery from your preſent low and depreſſed condition, ſaying *Awake and ſing, ye that dwell in the duſt, for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead;* denoting either an actual reſurrection of your anceſtors, or the revival of the nation, as from a ſtate of death, it is immediately added, *Come my people enter into thy chamber, and ſhut thy doors about thee. Hide thyſelf as it were*

for

for a little moment, until the indignation be overpaſt. For behold the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity. The earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

Doubt not but your deliverance will be effected without your contrivance. God will open a way for you in the courſe of his providence, tho' not perhaps in ſo miraculous a manner as in your deliverance from Egypt. The hiſtory of your former attempts to recover the poſſeſſion of your country by force of arms will, it is hoped, be a ſufficient admonition to you on this occation. I cannot, however, conceal my apprehenſions for you on this head; as the prophecies contain intimations of ſome very conſiderable ſuffering previous to your reſtoration, ſimilar to that of your anceſtors in the interval between their leaving Egypt, and their ſettlement in the land of Canaan, in conſequence of their impatience and refractory deſpoſition. Attend particularly to the following paſſage in the prophecy of Ezekiel, Ch. xx, 33, &c. *As I live ſaith the Lord God, ſurely with a high hand, and with an outſtretched arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries, wherein ye are ſcattered with a mighty hand and with a ſtretched out arm, and with fury poured out, and I will*

will bring you into the wilderneſs of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord God. And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that tranſgreſs againſt me, and I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I am the Lord. That you will ſuffer much after your arrival in Paleſtine, and before your peaceable ſettlement in it, you are ſufficiently apprized in the prophecy of Zechariah, Ch. xiv. But no doubt, thoſe of you who, like Caleb and Joſhua, exerciſe faith in God, and put your truſt in him, will be preſerved in every trial.

4. As there are many expreſs and clear predictions of great calamities that will befall all the nations that have oppreſſed you, you may be tempted to revenge yourſelves on your enemies, or at leaſt to rejoice in their misfortunes. But vengeance ſhould be left to God, who is the only proper judge in the caſe. They are not the Chriſtians of the preſent age of whom you have much reaſon to complain. Your perſecutors have been long dead, and all ſincere and intelligent Chriſtians, notwithſtanding

ſtanding all that their anceſtors, whenever you have had power, have ſuffered from you, bear you the greateſt good will, and feel the moſt ſincere compaſſion for you. The Supreme Being, the God of all the earth, puniſhes nations in their diſtant poſterity; and, as in the caſe of the Amorites, Gen. xv, 16, often waits till *their iniquity be full*; in conſequence of which many guilty individuals eſcape puniſhment, and many innocent perſons ſuffer in this world. But as *his ways are not as our ways*, we ſhould not endeavour to imitate him in this, and act by the ſame rule. Our faculties are not equal to ſo enlarged and comprehenſive a plan of conduct, nor have we, like him, power to rectify the inequalities we make in this ſtate by diſpenſations in any other. Cheriſh, therefore, a benevolent and forgiving ſpirit, as what is moſt pleaſing to God, and will therefore be moſt advantageous to yourſelves in the end.

5. As a motive to this general benevolence towards other nations, the reverſe of the ſpirit with which you and other nations have hitherto regarded each other, attend to the many intimations that are given in your prophecies, that in future time there will be perfect harmony between you and the nations that were formerly the moſt hoſtile to you, even the Egyptians and Aſſyrians. If. xix, 19. *In that day there ſhall be an altar to the Lord in the*

the midſt of the land of Egypt, and a pillar at the border thereof to the Lord. And it ſhall be for a ſign and a witneſs unto the Lord of Hoſts in the land of Egypt. For they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a ſaviour and a great one, and he ſhall deliver them. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea they ſhall vow a vow unto the Lord and perform it. And the Lord ſhall ſmite Egypt. He ſhall ſmite and heal it, and they ſhall return even to the Lord, and he ſhall be intreated of them, and ſhall heal them. In that day there ſhall be a highway out of Egypt to Aſſyria, and the Aſſyrians ſhall come into Egypt, and the Egyptians into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians. In that day ſhall Iſrael be the third with Egypt and with Aſſyria, even a bleſſing in the midſt of the land, whom the Lord of Hoſts ſhall bleſs ſaying, Bleſſed be Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

You ſee that even the Egyptians are, in ſome ſenſe or other, called *the people of God*, and therefore muſt be intitled to your reſpect and affection, as brethren. Expreſs mention is made in your prophecies of many perſons from all nations joining you on your reſtoration, and even becoming incorporated with you, as one nation, and enjoying all the

the ſame previleges. Iſ. xiv, 1. *The Lord will have mercy on Jacob, and will yet chuſe Iſrael, and ſet them in their own land, and ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.* Ez. xlvii, 22. *So ſhall ye divide this land unto you, according to the tribes of Iſrael, And it ſhall come to paſs that ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, who ſhall beget children among you, and they ſhall be unto you as born in the country among the children of Iſrael. They ſhall have inheritance with you among the tribes of Iſrael. And it ſhall come to paſs that in what tribe the ſtranger ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God.*

6. As a ſpirit of revenge is very unbecoming *the peculiar people of God*, a ſpirit of pride and arrogance is no leſs ſo. And remember that God is the univerſal parent, the God of the numerous Gentiles, as well as of the ſingle nation of Jews; and that, ſtrictly ſpeaking, *there is no reſpect of perſons with him.* It was not for your ſakes only, or chiefly, that you are diſtinguiſhed from other nations; but becauſe ſuch a diſtinction was neceſſary to the inſtruction and moral diſcipline of the world. You ever have been, and ſtill are, the inſtructors of mankind; but the inſtitution of teachers, and alſo that of magiſtrates, reſpects thoſe who

are

are to be taught and governed; and, tho' occupying the moſt honourable place in ſociety, they ſtand in the relation of *ſervants* to that great body of which they are members, and to whom they are ſubſervient. They are the honourable *means* and *inſtruments*, in the great plan of providence, but not the *object* and *end*. That by your means all mankind are to be brought to the knowledge and worſhip of the true God, and therefore that this was the proper end and uſe of the diſtinction to which you are raiſed, is evident from the general current of prophecy. I ſhall call to your recollection a few paſſages to that purpoſe.

Iſ. ii. 2. *It ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it. And many people ſhall go and ſay, Come ye and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem. And he ſhall judge among the nations, and rebuke many people, and they ſhall beat their ſwords into plow ſhares, and their ſpears into pruning hooks. Nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.*

Iſ. xlii. 5. *Thus ſaith the Lord God, he that created the heavens and ſtretched them out, he that ſpread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and ſpirit to them that dwell therein; I the Lord have called thee in righteouſneſs. I will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon houſe.*

Iſ. lii. 9. *Break forth into joy, ſing together, ye waſte places of Jeruſalem. For the Lord hath comforted his people. He has redeemed Jeruſalem. The Lord hath made bare his holy arm in the ſight of all the nations, and all the ends of the earth ſhall ſee the ſalvation of our God.*

Iſ. xlv. 22. *Look unto me, and be ye ſaved, all the ends of the earth: for I am God, and there is none elſe. I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.* Iſ. lx. 3. *The Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.* Ch. lxi. 11. *As the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it*

it to ſpring forth, ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all nations.

Iſ. lxvi. 18. *It ſhall come that I will gather all nations and tongues, and they ſhall come and ſee my glory. And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations, to the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles. And they ſhall bring all your brethren for an offering unto the Lord out of all nations to my holy mountain Jeruſalem, ſaith the Lord, and I will alſo take of them for prieſts and for Levites, ſaith the Lord.*

7. As you are a nation more immediately under the eye of God, to whom you ſtand in a nearer relation than any other people, you will, I doubt not, ſee peculiar reaſon for looking to him in earneſt prayer and ſupplication in the preſent extraordinary ſituation of things. Both Moſes and the later prophets admoniſh you, that your reſtoration will depend upon this, and on your thorough repentance of the ſins which have brought the juſt judgments of God upon you. You cannot doubt the happy effect of ſincere humiliation and contrition, eſpecially as God has ſaid,

Iſ. xlv. 19,

Iſ. xlv. 19, *the ſeed of Jacob ſhall not ſeek to me in vain.* There are many paſſages in the writings of your prophets that recommend earneſt and general ſupplication, and with an expreſs view to the preſent ſtate of things. I ſhall recite a few of them. Lev. xxvi. 40. *If they ſhall confeſs their iniquity, and the iniquity of their fathers; then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham, and I will remember the land—When they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them. I am the Lord their God. But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land Egypt in the ſight of the heathen, that I might be their God. I am the Lord.*

Deut. xxx. 1. " And it ſhall come to paſs " when all thoſe things are come upon thee, the " bleſſing and the curſe which I have ſet before " thee, and thou ſhalt call them to mind among all " the nations whither the Lord thy God hath " driven thee, and ſhalt return unto the Lord thy " God, and ſhalt obey his voice, according to all " that I command thee this day, thou and thy " children, with all thine heart, and with all thy " ſoul; that then the Lord thy God will turn thy

" captivity,

" captivity, and have compaſſion upon thee, and
" will return, and gather thee from all the nations
" whither the Lord thy God hath ſcattered thee.
" If any of thine be driven out unto the outmoſt
" parts of heaven, from thence will the Lord thy
" God gather thee, and from thence will he fetch thee.
" And the Lord thy God will bring thee into the
" land which thy fathers poſſeſſed, and thou ſhalt
" poſſeſs it; and he will do thee good, and multi-
" ply thee above thy fathers. And the Lord thy
" God will circumciſe thy heart, and the heart of
" thy ſeed, to love the Lord thy God with all thy
" heart, and with all thy ſoul, that thou mayeſt
" live. And the Lord thy God will put all theſe
" curſes upon thine enemies, and on them that hated
" thee and perſecuted thee. And thou ſhalt return
" and obey the voice of the Lord, and do all his
" commandments, which I command thee this day."

In the book of Ezekiel there is a paſſage more expreſsly to the purpoſe than even this. Ch. xxxvi. 24. " I will take you from among the heathen,
" and gather you from all countries, and will bring
" you into your own land. Then will I ſprinkle
" clean water upon you, and ye ſhall be clean.
" From all your filthineſs, and from all your idols,
" will I cleanſe you. A new heart alſo will I give
" you, and a new ſpirit will I put within you;
" and

" and I will take away the ſtony heart out of your
" fleſh, and I will give you an heart of fleſh. And
" I will put my ſpirit within you, and cauſe you
" to walk in my ſtatutes, and ye ſhall keep my judg-
" ments and do them. And ye ſhall dwell in the
" land which I gave to your fathers, and ye ſhall
" be my people, and I will be your God—Thus
" ſaith the Lord God, in the day that I ſhall have
" cleanſed you from all your iniquities, I will alſo
" cauſe you to dwell in the cities, and the walls ſhall
" be builded, and the deſolate land ſhall be tilled;
" whereas it lay deſolate in the ſight of all that
" paſſed by. And they ſhall ſay, This land that
" was deſolate is become like the garden of Eden,
" and the waſte and deſolate and ruined cities are
" become fenced, and inhabited. Then the hea-
" then that are left round about you ſhall know
" that I the Lord build the ruined places, and
" plant that which was deſolate. I the Lord have
" ſpoken it, and I will do it. Thus ſaith the Lord
" God, I will yet for this be inquired of by the
" houſe of Iſrael, to do it for them, &c.

Here you ſee what is incumbent upon you, and expected of you, before your reſtoration. Humble yourſelves then, before God in earneſt prayer, and have times ſet apart for the purpoſe. Many pious Chriſtians will join you.

8. That

8. That your complete reformation will be effected, at leaſt after your reſtoration, is expreſsly foretold in many prophecies, ſome of which I have incidently quoted; but the moſt particular account of your repentance and contrition is contained in the prophecy of Zechariah, and it is there repreſented as taking place after your return, when your tribes and families ſhall be diſtinguiſhed from each other, which now they are not.

Zec. xii. 6. "In that day will I make the "governors of Judah like a hearth of fire among "the wood, and like a torch of fire in a ſheaf, and "they ſhall devour all the people round about, on "the right hand and on the left, and Jeruſalem "ſhall be inhabited again in her own place, even in "Jeruſalem. In that day ſhall the Lord defend "the inhabitants of Jeruſalem; and he that is fee-"ble among them at that day ſhall be as David, "and the houſe of David ſhall be as God, as the "angel of the Lord before them. And it ſhall "come to paſs in that day that I will ſeek to de-"ſtroy all the nations that come againſt Jeruſa-"lem. And I will pour upon the houſe of Da-"vid, and upon the inhabitants of Jeruſalem, the "ſpirit of grace, and of ſupplications, and they "ſhall look upon him whom they have pierced, "and they ſhall mourn for him as one mourneth "for

" for his only ſon, and ſhall be in bitterneſs for him " as one that is in bitterneſs for his firſt born. In " that day ſhall there a great mourning in Jeruſa- " lem, as the mourning of Hadadrimnon, in the " valley of Megiddon. And the land ſhall mourn, " every family apart, and their wives apart; the " family of David apart, and their wives apart; " the family of the houſe of Nathan apart, and " their wives apart; the family of the houſe of " Levi apart, and their wives apart; the family of " Shimei apart, and their wives apart. All the " families that remain, every family apart, and " their wives apart. In that day there ſhall be " a fountain opened to the houſe of David, and " to the inhabitants of Jeruſalem, for ſin and for " uncleanneſs," &c.

We Chriſtians have no doubt but that this refers to your being convinced of the ſin of your anceſtors in the death of Jeſus, the greateſt prophet that God ever ſent to your nation. The language of the prophet deſcribes the very manner in which he was put to death, and it cannot without force be interpreted of any other perſon. The reading that I follow, viz. *him* for *me*, in v10, is not only agreeable to the quotation of the paſſage in the New Teſtament, but to many manuſcripts. So alſo it is quoted by many of your own writers.

Beſides,

Beſides, all the copies have *him* in the next and correſponding clauſe, viz. *they ſhall mourn for him*, which cannot, in common conſtruction, be any other than *him whom they had pierced.* This mourning your S. Jarchi ſays, the rabbins ſuppoſe will be for *the Meſſiah the ſon of Joſeph, who will be put to death.* But the hypotheſis of your rabbins concerning *two Meſſiahs*, one a ſuffering and the other a triumphant one, has no foundation in the ſcriptures.

From this remarkable prophecy I cannot help inferring that your nation in general will not be convinced that Jeſus was a true prophet, and conſequently of the great ſin of your anceſtors in putting him to death, till after your return; and that this conviction will be produced by his perſonal appearance to you, as to your countryman Paul, who before that was as incredulous on the ſubject as any of you can now be. I am willing, however, to hope that, tho' not your nation in general, yet that ſome candid individuals among you, may be ſatisfied on this head before that event.

Permit me, who am a Chriſtian, to write in that character; and as no offence is intended, I hope that none will be taken by any of you. You, as Jews, will think all our arguments in ſupport of Chriſtianity to have no weight, but the propoſal of

them by one who writes, as he thinks, from the pure love of truth, tho' you will think it mere prejudice, cannot do you any harm.

9. I formerly took the liberty to addreſs you on this ſubject, and had the happineſs to find you were ſatisfied that I wrote from the pureſt motives, and a ſincere reſpect and good will to your nation. Having then advanced all that I thought neceſſary for the purpoſe, I ſhall not repeat it here. But I cannot help obſerving that, tho' one of your nation, a perſon whom I well know and reſpect, replied to me, he did not undertake to refute my principal argument, viz. that from *hiſtorical evidence.* He did not pretend to point out any defect in the arguments that I advanced for Jeſus having wrought real miracles, for his having died, and having riſen from the dead. And if the goſpel hiſtory of thoſe facts be true, whatever may be objected to Chriſtianity on other accounts, the divine miſſion of Jeſus will be unqueſtionable. God would never have ſuffered any perſon, pretending to come from him, to impoſe upon your nation, and the whole world, in ſo egregious a manner, as Jeſus muſt have done if he had been an impoſtor. Would God have raiſed an impoſtor to life, after a public execution? And yet, in my diſcourſe on that ſubject, I have ſhewn that this one fact has the

the moſt convincing evidence that any fact of the kind could poſſibly have.

If you attentively conſider the character of Jeſus, his great ſimplicity, his piety, his benevolence, and every other virtue, you muſt be ſatisfied that he was incapable of impoſture. Compare his character and conduct with that of Mahomet, or any other known impoſtor, and this argument, of the internal kind, muſt ſtrike you in a forcible manner. Beſides, how was it poſſible for ſuch a religion as the Chriſtian, preached by perſons in low ſtations, without the advantage of learned education, to have eſtabliſhed itſelf in the world, oppoſed as it was by every obſtacle that could be thrown in its way, if it had not been ſupported by truth, and the God of truth?

The unbelief of your nation in general has anſwered an important purpoſe in the plan of divine providence; as nothing elſe could have given ſo much ſatisfaction that Chriſtianity received no aid from civil government, and that the books of your ſcriptures are genuine writings, not impoſed upon the world by Chriſtians. But this great end being now completely anſwered by the continuance of your incredulity for ſuch a length of time, I hope the time is approaching when as the apoſtle ſays, Rom. xi. 26, *all Iſrael will be ſaved*, an event

event which will be followed by the converſion of the Gentiles in general. Your reſtoration cannot fail to convince the world of the truth of your religion; and in thoſe circumſtances your converſion to Chriſtianity cannot fail to draw after it that of the whole world. God will, no doubt, accompliſh both theſe deſirable events in the moſt proper time; and that this time, the commencement, of the kingdom of God and of the Meſſiah, may ſoon come, is the earneſt prayer of every Chriſtian.

With the greateſt reſpect and affection

I ſubſcribe myſelf your brother in the ſole

worſhip of the God of your Fathers,

J. PRIESTLEY.

NORTHUMBERLAND, *October* 1, 1799.

A

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